

CENTENNIAL
Thanksgiving Sermon,

DELIVERED BY

Rev. B. W. ARNETT, B. D.,

—AT—

ST. PAUL A. M. E. CHURCH,
URBANA, OHIO.

1876.

Office of ST. PAUL A. M. E. CHURCH, }
URBANA, OHIO.

Rev. B. W. ARNETT, B. D.,

Dear Pastor:—Will you please prepare your "Centennial Thanksgiving Sermon" for publication; together with whatever matter pertaining to the colored people of this city, you deem worth preserving.

We make this request of you, believing that the publication of such matter, will be of benefit to the present and succeeding generations.

Yours Respectfully,

J. GAITER,	} Trustees.
J. DEMPCY,	
C. L. GANT,	
W. A. STILGASS,	
W. O. BOWLES, Cl'k	

URBANA, O., December 7th, 1876.

W. O. BOWLES, J. GAITER, J. DEMPCY, }
W. A. STILGASS, C. L. GANT }

Yours is at hand, requesting me to prepare my "Centennial Thanksgiving Sermon" for publication. If you think that my words will be of any advantage to you, and those whom you have the honor of representing, I am willing to leave it to your judgment, and will prepare my feeble effort for the press; hoping that, if there is nothing new in it, at least I may awaken some one to follow "the Moccasin tracks of Righteousness, and the Foot Prints of sin on the sands of time," and be better prepared for the duties they owe to themselves, their families, their country, and their God.

I am, yours,

BENJAMIN W. ARNETT.

Programme!

Centennial Thanksgiving Services

OF

ST. PAUL A. M. E. CHURCH,

URBANA, O.,

2 o'clock P. M.,

November 30th, A. D. 1876.

1. PRAISE SERVICE.....

{	"Blest be the Tie that Binds;"
	"Sweet hour of Prayer;"
	"Blow Ye the trumpet, blow!"
2. INVOCATION.....HENRY ADAMS, Local Preacher.
3. ANTHEM—"Herein is Love"CHOIR.
4. SERMON—Text, Prov. xiv : 34Rev. B. W. ARNETT, B. D.
5. ANTHEM—"Sing unto the Lord with Thanksgiving;" ... CHOIR.
6. PRAISE SERVICE.....

{	"Every Day and Hour;"
	"Once for All;"
	"Hold the Fort;"
	"What Shall the Harvest Be?"
7. BENEDICTION.....Rev. S. D. CLAYTON.

EVENING SERVICES.....Rev. DAVID SMITH.

THEME. — "The Power and Influence of Prayer."

Officers of St. Paul A. M. E. Church, Urbanc, Ohio, 1876.

REV. BENJAMIN WILLIAM ARNETT, B. D.....Pastor.
HENRY ADAMS.....Local Preacher.
CHARLES COWAN,Local Preacher.
JOSHUA JONES.....Exhorter.

Stewards:

JESSE BYRD, JONES SLAUGHTER, ROBERT H. MANLY,
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St. Paul Choir:

THOMAS ANDREWS, Leader, JOHN H. SHAFFERS, Organist,
ELIZA J. BYRD, JULIA ROBERTS,
MATTIE BOWLES, BESSIE ADAMS,
IDA ADAMS, ANN B. COATS,
MARGARET GAITER, WILLIAM O. BOWLES,
ROBERT H. MANLY.

List of Preachers

From 1824 to 1876, including those who served here, when it was a Circuit.

PHILIP BROWDIE,	NOAH C. CANNON,	FREDERICK RIVER,
LAFAYETTE DAVIS,	CHARLES ANTIE,	THOMAS LAWRENCE,
JEREMIAH THOMAS,	JEREMIAH BOWMAN,	DANIEL WINSLOW,
JOHN TIBBS,	ALEX H. AUSTIN,	G. W. CLARK,
DAVID SMITH,	M. M. SMITH,	JEREMIAH LEWIS,
SAMUEL T. WELLS,	WM. MORGAN,	FATHER CHARLESTON,
CHARLES RATLIFF,	JOB DUNDY,	M. J. WILKERSON,
WM. NEWMAN,	GRAFTON H. GRAHAM,	CHARLES GRAY,
PETER JONES,	HENRY ADCRESSON,	CHARLES H. PETERS,
WYLIE REYNOLDS,	M. M. CLARK,	S. H. THOMPSON,
WILKINS LEE,	JOSEPH McCLARINE,	SAMUEL JONES,
HENRY A. JACKSON,	J. W. STEWARD,	JOHN GIBBONS,
E. CUMBERLAND,	C. C. FELTZ,	BENJAMIN W. ARNETT, B. D.

CENTENNIAL THANKSGIVING SERMON.

TEXT: *Righteousness exalteth a nation: but sin is a reproach to any people.*—
Prov. xiv: 34.

These are the words of wisdom, and were the expression of the wisest King that ever sat on a throne or ruled over a nation.

In choosing principle to found a government on, you can only select one of two principles: Right or Wrong. All governments are founded on the one or the other, and we may fully understand what Righteousness means.

The words Right and Wrong are relative terms, like light and darkness, good and evil, just and unjust; righteousness and sin stand in the same relation to the actions of men. The one implies strict obedience to all moral, civil, ecclesiastical or divine law; the other means the violation of either divine or human law. So when we speak of Righteousness, we have reference to the actions of men, or the principles of government. The text makes the announcement that the one will exalt, and the other will bring reproach on the nation or people who practises the one or the other principle. Now we will call your attention to the application of these principles, and then look at them philosophically and logically, and then we will try and find whether the testimony of the past will bear out the declaration of the Royal King of Israel.

Civil government is what? It is not the family, yet the family is the unit of States. There can be no government without families; we can have a family without government or without political government in all its ramifications. But every family has some kind of government.

We understand a government to be a community organized under one form or system of government, and dwelling together under that form of government, in one territory, or in territories distinct from each other. Those who thus associate themselves together form the State or nation of people.

Now, as to the Rule of conduct that shall characterize this state of government. There are only three rules by which men govern each other. We will call them the Iron Rule, the Silver Rule, and the Golden Rule. They read as follows:

1st. IRON RULE—As I would not that men should do unto me, do I even so to them.

2d. SILVER RULE—As men do unto me, do I even so to them.

3d. GOLDEN RULE—"As I would that men should do unto me, do I so unto them."

Now this constitutes the Political ethics, when applied to government of states. Just in proportion as the individual member of the State feels that he has an interest in the conduct of the whole, he is morally and ethically bound to consult the interest and wishes of the whole.

In our country the wishes of the majority is expressed by the parties and the election of men to represent our principles, and then they crystalize these into law, and send them down to us, to bless or curse us, just in proportion as we have been wise in the election of our principles, policies and men.

There are various opinions as to what constitutes the true basis of human government. Some contend that it rests on the will of God, and is based on Divine Right. Hobbs says, that, "whereas it is manifest that the measure of good and evil action is the Civil Law." Again he says: "The Law of Right is the public conscience by which he hath already undertaken to be founded." Thus he makes might Right, and establishes the divine right of Kings and governments, whether they are good or bad. We are opposed to this doctrine from beginning to end. We are of the opinion that every man is the judge of good and evil, and this was the force that set the reformation of the 16th century in motion, and which has made the protestant religion so acceptable to the masses and so powerful for good.

Dr. Haven states in his *Moral Philosophy*, page 238: "That by the constitution of things and of human nature, God has settled it, that civil government of some sort, there shall be; but of what sort it shall be, He has left it to men themselves to decide; and this they do decide, each community or people for itself, by some sort of civil compact or government."

Then we assert that the best rule for human conduct is found in the Bible, "The Home Book of Heaven, and the School Book of Earth."

This gives us examples of government, which administered its laws by each of the three rules named. It gives us the result of the experiment, and informs us that only Righteousness will exalt a nation, politically, morally, socially, religiously and intellectually. This was said, not by a beggar, nor a man unacquainted with government, but by the Royal King, Solomon, than whom there never was so wise a one sat on the throne of state.

The condition of man, and the place he occupies in the great chain of creation, makes him the subject of law, physical, intellectual, civil and spiritual. Every thing animate and inanimate is subject to the universal law of creation, and when they violate them, they are punished and die, the innocent babe or the octogenarian. Laws are human or divine; they are rules from man or God; they are always good when from God; but are sometimes good and sometimes bad when made by man. Sometimes men are right, and at other times, they are radically wrong.

Man is not alone subject to law in this world, nor in the one to come. From the smallest animalcule that sports in the crystal drop of the deep sea, to the tallest archangel that moves and burns in the presence of God, is subject to physical or spiritual law. The far reaching world that occupies space, and the arch-fiend of the pit, all move in harmony to the Divine will, which is law.

THE KNOWLEDGE OF LAW ESSENTIAL:—Now that we find man chained by law to the earth, and moves, eats, sleeps and works by the same, we should know what is law? what is human? what is Divine? that we may obey the one without questioning it, and that we may examine the other to see if right or wrong; for sometimes the individual dare not agree with human law, because they are not always right, and ought not to be obeyed, or if obeyed only until they can be repealed or abrogated.

The conflict of right and wrong is not confined to the human heart, but found in the laws and customs of men. They find themselves incorporated into the fundamental law of nations. In the declaration of rights and wrongs, they are often sanctioned by the Legislators formulating them, and spreading them on the Statute book. They are seen in the judicial decision of the Supreme Court, in the dissension of the minority from the majority. But though wrong may be written in the constitution, and affirmed by the judicial decision of a thousand courts, it will not be right. It may be law, but law is not always right.

Man being a dependent creature, he is subject to the laws of his creator. "The will of his maker is called the law of nature." St. Paul in speaking of the relation of man and God, says: "For in Him we live, and move, and have our being."

When God made man, and created matter, he endowed matter with seven certain principles or properties: 1, impenetrability; 2, extension; 3, figure; 4, divisibility; 5 indestructibility; 6, inertia; 7, attraction.

Man was made, a mortal from an immortal mold, and when he came from the plastic hand of his maker, he was a compound being, having body and soul; the body was formed out of the dust of the earth, with the senses of feeling, tasting, smelling, hearing and seeing; the avenues of his knowledge of the objective world. The soul was formed rational, of a pure spiritual nature, having understanding, affections and will.

The whole was given a path in which to perambulate; the one was subject to the general laws, the other was subject to the necessary laws of thought, and the soul was subject to special commands from Heaven. The will was free to choose between the right and wrong; righteousness and sin was set before them; the tree of the knowledge of good and evil, and the tree of life, were side by side then, as now; they were planted by the same Divine hand, and watered by the same dews, and received the same sun light. But his maker made him to understand that though he was free to partake of the one, or reject the other, that he was responsible for his choice; and that the application of the will of the Creator to supplying the wants of man was to be the work of man, and not God. So that from then until now, man has chosen his own form of government, based on obedience to God, or in unbelief or doubt in the truth of the commands of the Almighty; his affections have been on earth or heaven; on God or self; for the good or evil of man; the fruit has sometimes been bitter and sour, at other times mild and pleasant; but always sweet, when the tree was planted in righteousness. Governments were always good, when founded in inimitable principle of right and justice from man to man. If man could have lived alone, he would not have needed any government; but being a social being, he will, and must have society; then if society, to have harmony, there must be rules of action expressed or understood; the wants of our nature make it imperative, and compel us to pursue this course, in order that our wants may be supplied, for we can not live alone and be happy; no happiness in loneliness or solitude, says humanity with almost a unanimous voice. The inimitable principles of truth and justice are written on the heart of humanity by the divine pen, and it is so legible that it may, and is read in the dim light of intuition, and explained by stammering tongue-reason.

The wise author of our being so constructed our constitution, or that of humanity, that we need no other prompter to inquire into and pursue the principle of justice, than our own self love and self interest.

The principle of eternal justice is inseparably joined in the bond of holy wedlock to our individual happiness; "to have and to hold, from this day, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance." It is so that when we fail in the one the other fails on us.

So we say, that those whom God hath joined together let no man put asunder in church, nor in state, nor in the family, nor in society.

This brings us to ethics, which is the science of human duty, the body of rules of duty derived from science; a particular system of principles and rules concerning duty, whether true or false; rules of practice in respect to a single class of human actions, as political or social ethics.

Ethics in the art of government; it is the application of principles to human action.

Then as man will not, or can not, live alone, he must have some laws, and when he has a law, there must be some one to see that the law is carried out, and that every body living under the law obeys the same. There must be some one to execute the will of the people, as embodied in the law and as understood by the jurisprudence of the country. The human family could not live as one great family, nor as one great society, and be happy, for the good of one is not always the good of another; the conditions physically considered are not the same; then the moral, social and intellectual wants are not always in harmony.

So we find mankind divided into numerous and various governments, all intended to benefit man; some the few and others the many.

The most common forms of government are the patriarchal; when the head of the family is the source of law and order, he is the legislature, and fills the judicial chair, and then sees that his own will is executed by all. This was the first form of government among men. It was suited to them when the earth was young and the race was in its infancy.

MONARCHY ABSOLUTE:—The power is in the hands of one; His will is law. The monarch is at once executive and law-maker, and, if he pleases, judge also; that is, those who may be nominally intrusted with the functions of legislative and judicial power are so at his pleasure and by his appointment, and therefore under his complete control; to his power there is no constitutional check or restraint.

LIMITED MONARCHY:—This power of the emperor or king is modified and held in check by other departments of the government, and by constitutional restraints, which affix certain limits, beyond which he may not go.

The legislative is kept distinct from the judiciary, in its prerogatives and powers, while the functions of the executive are well guarded and defined.

THE ARISTOCRACY:—Where a select body, sharing among themselves the powers and prerogatives of the government, or exercise them in their collective capacity, filling their own vacancies or coming into place by inheritance, or by the acquisition of certain titles, rank or possessions.

PURE DEMOCRACY:—The people at large make laws for themselves in assemblies of the whole or by division and tribes; the will of the people is law, with no intervening instrumentality to give expression or validity.

REPUBLICAN DEMOCRACY:—Where the whole people delegate their power to representatives, who represent them, the real power still lying in the hands of the people, or the many, nevertheless, who choose only such persons as they please, and by this they can change or revoke that power at certain and given times or periods.

We have an illustrious example of the Republic in our own beloved government. It stands as the monument to the progress of the human family, the representative of the advancement of knowledge in the science of human governments; it is the acme, the experience of the ages, the light of the past in a focalized state.

Ours is the beginning of the political millennium. The divine hand is seen in the establishment of our Republic. In its organization the hand of Providence can be seen, and the foot prints of God are found throughout all of its history. It was the theatre, where the human family was to try its hand at self-government; where the rights of all were to be respected; "to be a government of the people, by the people and for the people." Sin had made the governments of the Old World a reproach to any people, and men were ashamed of their governments, and the human family was looking for a land where the divine right of king to rule was not the law, nor the belief of the many.

The political, social, educational and religious rights of the people were at the mercy of the most absolute despots, and tyranny was the ruling method of government; the

powers of oppression and wrong were in an unhallowed alliance with each other, to support the tottering, crumbling thrones from destruction by the truth and justice of God.

THE TESTIMONY OF THE PAST.—We now invite you to come with us and assist in rolling back the wheels of thought for thirty centuries; or let us ascend the renowned car of universal history and ride back with imagination along the stream of Time and take antiquity by the hand, and walk with him amid the lofty pyramids of Egypt, and view its congregated halls sparkling with diamonds and glittering with gems and gold; perambulate the spacious temples of Greece, and gaze upon the harping hosts as they lift on high the Doric columns of the Roman Capitol, pore over her Sibylline oracles, and converse with her kings, her peasants, and her beggars; and the united voice will fill your chariot and all will say, that "Righteousness exalteth a nation, but sin is a reproach to any people."

Get out of your chariot and step with us among the ruins of the ancient city of Nineveh; walk along her banks and view the river and see the roads where the flying car of Jehu scared the wild beasts or affrighted man, or where the mighty Nimrod drove the wild beasts before him like chaff in the wind. But we will not find all there. Where is the proud city? Who heard the cry of the prophet of the Lord, as he went from street to street crying, "Yet forty days and Nineveh will be destroyed?"

Her kings are sleeping the sleep that knoweth no waking; the busy populace are buried in the ruins, or sleep in the sister city of the dead. Two dead cities, one died from sin, the other from wrong; the one died a natural, the other a political death. Both are beyond the hope of a general resurrection until Jubal's trump shall sound, and call all the nations that forgot God in their day and generation.

The wickedness of the one and the crimes of the other has brought ruin on the race and that proud city could not stand, when violating the laws of God.

This city was in the center of Assyria Empire. [2 Kings xix. 36. Isaiah xxxvii. 37. Jonah iv. 11.]

Nahum the prophet says [iii. chap. 1 verse.], "Woe to the bloody city! it is all full of lies and robbery; the prey departeth not."

Zephaniah predicts the destruction of Nineveh and the kingdom of which it was the capital. It was finally destroyed by Cyaxares, King of Media, and Nabopolassar, king of Babylon, in the seventh century B. C. The ruins of this once proud city tells us that sin is as sure death to a city as to an individual.

Babylon, great city, where is she to-day! Let us go to the place and there amid the ruins see if we can find something to help us in an investigation of the truth of history, as to what is the true glory of a nation.

The word is from the Greek, and means "The Gate of God-il," "The Gate of God." A good name and ought to be significant of the position of the people who dwelt in the city.

THE GREATNESS OF THE CITY.—It was the largest and the most magnificent city of the ancient world. It was built in the form of a square upon both sides of the Euphrates, surrounded by a populous suburb, interspersed among fields and gardens, the whole surrounded by a deep moat, and inclosed within a vast system of double walls, measuring, according to the least estimate, forty miles, or ten miles each way, eighty-five feet thick, and seventy-five to three hundred feet high. The wall was pierced with a hundred brazen gates, twenty-five on each side, from which great streets led crossing each other at right angles, thus cutting the whole area into six hundred and twenty-five square blocks.

The banks of the river were lined with as many quays as streets. Boats were always ready to convey passengers across. There was a bridge 3,000 feet long across the river,

besides there was also a tunnel 15 feet wide and 12 feet high, arched, through which the multitude could pass from one side to the other of the city.

There were two remarkable buildings in the city, the Temple Belus and King's Palace. It is said that the largest palace of the king was magnificently inclosed by a circuit of seven miles of walls, with high towers. The second wall was said to be three hundred feet high, all of varied colored bricks. The Temple Belus arose from a base or foundation a quarter of a mile in length and breadth. It was pyramidal in form, and contained eight apartments; on the top stood a large shrine, a golden table, on which the God was supposed to dwell. There was the hanging garden, in which not only flowers grew, but large trees. This was the city of Babylon in the days of its glory and power.

The empire which was founded in the year 625 B. C., by Nebuchadnezzar, was about 1,400 miles, from east to west, in length. It varied from 100 to 280 miles in breadth, and had an area of 250,000 square miles, or was about the size of Austria.

It only lasted about 88 years, and in the midst of its glory and power the voice of the prophet of the Lord was heard: "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." [Jer. xxv. 12.] Then we remember the handwriting on the wall of this city:

"MENE, MENE, TEKEL, UPHARSIN."

"God hath numbered thy kingdom, and finished it."

"Thou art weighed in the balances, and art found wanting."

"Thy kingdom is divided, and given to the Medes and Persians." [Daniel v. 25, 26, 27.]

Cyrus, king of Persia, marched down in the bed of the river, and took the city while the king and his subjects were drunk and indulging in an impious religious feast.

The Babylonish empire was no more; the sun of the king set to rise no more. The golden city was destined to be the home of wild beasts instead of men; and so complete was the prophesy, that the whole city was buried so deep that for centuries the exact spot of its grave was not known. This is one of the testimonies that sin is a reproach to any people, but Righteousness exalteth a nation.

The Medes were a great people, but they were not the best people in the world; they had a powerful organization, but it was not built on the immutable principles of "justice to all and equality for all."

Their territorial possessions were as large as the united kingdoms of Great Britain, France, Portugal and Spain—500,000 square miles—reaching from the Rhages and Canaan desert on the east, to the River Hayls on the west, a distance of 1,300 miles; or the one side was washed by the waters of the Black and Caspian seas, the other by the Persian gulf. How broad the field for this great people to play their part in the drama of nations!

She flourished for a little season, but she was built on a sandy foundation; she was not built on the rock; she was more of the violator of law than the observer of the commands of High Heaven.

She was weak for the want of a strong central power. It was the uniting of a number of petty kingdoms, each trying to retain as much power as possible, and giving as little as possible to the central force.

There was no principle that bound them in the bonds of union. In union there is strength, but we are only strong when in the right, when justice and equity are the bonds that bind us; then we are strong, for God is with us and for us. Her downfall was hastened by the corruption of her manner and laws.

The religion of the Medes, that is, their original religion, for they had more than one in their history, was the one, simple as appears to us in the Zanda Vesta.

Its peculiar characteristic was dualism, the belief in the existence of two opposite principles of good and evil, nearly if not on a par with each other. Ormuzd and Ahriman were both self-caused and self-existent, both indestructible, both potent to work their will.

Besides Ormuzd, the Aryans worshiped the sun and moon under the names of Mithra and Homa.

The emigration of the Medes brought them in contact with other nations, and they soon learned to bend the knee to a false God or other Gods. They bowed at the altars of their subjects, and then we find the conquerors were conquered. The victors became the victims, and they who shouted victory were soon bound with chains of worship, stronger than any other, for political purposes. So we find the Medes worshipping the Gods of the Aryans; the one conquered the government, body and power, the other the affection and religious sentiment of the head and heart.

The Bible in speaking of this nation, tells us why they were to be destroyed. They were to reap the whirlwind they had sown to the wind.

I refer you to 2d Kings, xvii, 6; Isaiah xiii, 17; xxi, 2; Jeremiah xxi, 28, xxv, 25; Jeremiah xxviii, 31; Ezra v, 2-5.

Esther, the patriotic Jewish Queen, was held in great favor at the Court of the Medes, and by her devotion to her race, she saved them and brought joy to many a heart. But with all the great advantages of this nation or government, it was not founded on the lasting principles, therefore it could not stand. The laws were not all just ones; some of them were opposed to the laws of nature, and to the revealed will of God.

Polygamy was enforced by law; thus the laws struck a blow at the foundations of the state and society. Thus not only social, but organic law was violated, and the fountain of life was corrupted; the blood of the nation polluted, and the strength of the coming generation was bartered away for momentary pleasure. It in fact, banished virtue from the fire-side, and enthroned vice at the gateway of posterity.

How could that people prosper, or how expect the blessings of a just God?

They forsook the laws of sobriety, and quit the path of the just; so we find them in a few years with—what? Ruined temples; empty halls; desolate fields; broken and razed walls; scattered army; captive King, and subjugated people, and lost empire; and amid the ranks of this powerful empire, we can find written on the broken chains and scattered materials, that "sin is a reproach to any people;" written with scalding tears; painted with the blood of the slain millions; "Sin is a reproach to any people." See it! See it and read it, ye coming generations!

As once in virtue, so in vice extreme,
This, almost universal fabric yielded love,
Before ambition still; and thundering down,
At last, beneath its ruins crushed a world.

—Thompson.

CARTHAGE.

The Carthagenians were a nation renowned in antiquity for their government, manners, laws, customs, languages, religion, and their application to commerce and trade. Their language was that spoken by the Canaanites and the Israelites. "It was the language of Canaan," or it was similar thereto, so much so that the names in the language of one nation found synonym in the language of the other, and the general significations were the same. The spirit of religion was so closely connected with them, that it was attached to most of great men's names. Hannibal, signifies "The Lord has been gracious to me, on Baal." Astrabal, "The Lord will be our succor." The nation was so pre-eminently re-

ligious that they taught that every enterprise must, or ought to begin and end with the worship of God.

Hamilcar, the father of the great Hannibal, when about to enter Spain, offered sacrifice to the Gods. And when his son, Hannibal, in after years, marched against the imperial city of Rome, he went as far as Cadiz, to pay his vows to the god Hercules, and to renew them to him, providing he would give him success in his design against the city of power and iniquity. When the armies of the Carthagenians had signally triumphed over the Roman forces, and when Hannibal sent word home of the triumph at Canea, he recommended that when the joyful intelligence was received by his friends and countrymen at home, that they should at once offer thanks to the immortal Gods. And when the messengers arrived in the city, and the news was announced, the temples were thrown open, and the whole city offered thanks to the Gods and sang the praise of the great general.

Thus we see that in that remote day, men thought it not unmanly to thank God for His blessings to them and their state. The religious sentiment ran through the whole nation, from the King on his throne, to the beggar in the street; they let all the inhabitants know that they trusted in God, and were willing that all should know that they were dependent on the Gods for their success in peace and war; in agriculture and commerce; in education and religion. Every ship that put to sea, was under the protection of the God of the Sea; the farmer sowed his seed in the times and signs of the moon; everywhere there was a religious trust among the people and in the state. There was enough religion in this government: such as it was; Gods enough but not the right one. The trouble was they had too many Gods; their sentiments were right, but practice was wrong; men chose their professions only after they had consulted the Gods. There were two Gods to whom they paid particular attention; the Goddess Celestes, or Uranium, the Moon: whom they consulted in times of danger or calamity, or in times of drought, that they might have rain.

Jeremiah the Prophet, says of this Goddess, [chap vii 18:] "This Goddess was called the Queen of Heaven; was held in great esteem by the Jewish women; that they addressed their vows; burnt incense; poured out drink offerings, and made cakes with their own hands: and from whom they boasted their having received all manner of blessings, whilst they regularly paid her their worship; whereas since they had failed in it, they had been oppressed with misfortunes of every kind."

The general sentiment of veneration for the religious institutions, was one of the characteristics of this nation, and we are called to admire them for their devotion, to what they thought right; and the persistency with which they held on to their Gods. This religion was not the one to call forth the blessings of the God of Heaven; the thought was right, but action wrong; they aimed in the right direction, but too low; they looked to the heavens, but the terrestrial, instead of the celestial; they worshipped the Queen, instead of the King of Kings, and Lord of Lords." They were wrong in the way they thought to call the benedictions of the Most High down; their sacrifices were truly costly, but not of the right kind; they offered their own loved ones, fathers, mothers, children and wives to their deities. Thus their righteousness was sin; their sacrifices were murder; and the libations were a stench in the nostrils of the Almighty.

In this government we have the strange anomaly of the combination of strength with weakness; truth and error side by side; wrong and right at the same altar; the foundation of their government was right, but the superstructure they built on it was like the Apostle Paul said, [1st Corinthians, iii chapter, 9-15:]

"For we are labourers together with God; ye are God's husbandry, ye are God's building.

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

"For other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Again we are called upon to witness a government with the proper foundation principles, but whose practices are far from what it ought to be.

The cry of old men and frail women, as they are brought to the sacrificial altar of this great and otherwise strong nation, comes to us over the waste of years; and with dismal and heart-breaking groans, say to us, that "Sin is a reproach to any people". This nation was strong enough to be good; it was good enough to be wise; it was old enough to be wise; but not wise enough to serve the true and living God, or to learn by the light of reason, "that righteousness exalteth a nation," and "that sin is a reproach to any people."

RISE AND FALL OF ROME.

Full in the center of these wondrous works,
The pride of earth, Rome in her glory see.

—Thompson.

The Roman Empire was one of the most distinguished of all the governments of the past; her glory and power were the themes for bards, and poets wove garlands of praise, and hymns of triumph were sung. The Roman eagle seized

"The double prey, and proudly perched on high;
And here a thousand years he plumed his wing,
Till from his lofty eyry, tempest tossed,
And impotent through age, head-long he plunged.
While nations shuddered as they saw him fall."

We want to interrogate this great nation in its rise and fall, about the truthfulness of the text; what we may learn from its life, works and death; whether a nation of sin can succeed, or whether it is best to do "Right though the heavens fall." We are aware that it was said of her by Byron:

Italia! Italia! thou who hast
The fatal gift of beauty, which became
A funeral dower of present woes and past,
On thy sweet brow is sorrow placed by shame,
And annals traced in characters of flame.

The founding of the city is one that will baffle the most astute student of history; it is shrouded in mystery. But it is supposed that the eternal city was formed by the uniting of the seven hills, where the Queen of the Earth had her throne, the one on the Palantine hill gave name to all the rest. Now, whether it received its name from Romulus, or whether he got his from the city, is a question that I care not to solve, or try to. It is enough for you and I to know, that this city was the germ of the greatest Empire the world ever saw.

"See Romulus, the great, born to restore
The crown that once his injured grandsire wore;
This prince a prestige of our blood shall bear,
And like his sire, in arms, he shall appear."

—Dryden.

The Roman nation was not only very distinguished for its military power and intellectual force, and for legal jurisprudence, but has been the academy of the civilized world.

We are indebted to the Grecians for the finest specimens of various arts, and the most elegant models of literature, and also for a large amount of instruction in politics, derived from their institutions and experience. But from the Romans, we are indebted for Civil Law, which is the basis of all laws throughout Christendom. The rudiments of this wonderful code were in existence before the Roman Empire was born, or the Queen of the Seven Hills was brought forth from the womb of the ages.

"This distinguished people were unjust to everybody," says one, in his time, "but they were scrupulously just to themselves." The laws which relate to families, relationship, marriages, testimonies, succession, to intestate ownership, grew into a complete system under the fostering care of this people, and from that day until now, they have lighted up the path of pilgrim man, and thrown harmony into the transactions of men, and locked the doors of contention. This government was just within, but unjust without—they were worked by the Golden Rule to Romans, and Iron Rule to others.

The oath that this nation took was their sacrament, one which they kept with a religious sacredness. They were religious in all of their transactions :

"First to the Gods, 'tis fitting to prepare
The due libation, and solemn prayer :
For all mankind alike require their grace,
All born to want ; a miserable race."

The deities of Rome were derived from the religious institutions of surrounding tribes, but the religion and ceremonies of the Tuscans was the pattern from which the system of Roman religion was constructed. It had all the glories and mystery of the mythology of the east. Their Gods were objects of fear, rather than of love, and were supposed to turn away threatening danger rather than to give the blessings of life.

Their religion formed a part of all civil government; every public act, whether of election or legislation, had certain forms, and was sanctioned by the higher authority. Every public assembly was opened by the magistrates after taking the auguries of the Gods. Thus this nation had the principle of righteousness in them, in their civil laws to themselves, in war to their Gods, in peace to their superstition.

Though giving civil law to all coming time, yet her own throne was sold to the highest bidder, and the halls of her courts were the scenes of blood and carnage; her Emperors sat on the throne as on beds of thorns, and their crowns were like targets, for which ambition threw its fiery darts, or crime was wont to enter into leagues of assassination. But the throne crumbled beneath her king, the armies were vanquished by the Goths and Huns; the wings of the golden eagle, which had spread his imperial wings from the seas to the uttermost parts of the earth, were clipped by the combined powers of her foes, and the intestine turmoils of her patricians and plebeians; the one pulling down, the other trying to hold down those that were beneath them; thus the strong were trying to hold the weak, and the weak were trying to break loose from their oppressors. The same old fight of justice with injustice, right and wrong, oppression and freedom, all here were in conflict. Thus we are here to say: after looking at the means used to carry out the very good principle subscribed to by this nation, we can only see the works of this nation in the light of the burning cities, and as we read the triumphs of her armies, our ears are saluted with the wail of weeping widows, and our joy is drowned in the orphan's tears, and the sea of blood that run at our feet, will inform us that sin is a reproach to any people, and the verdict of universal history is, that sin is a reproach to any people. Rome, with all her power, was a nation of corruption, and in the height of her power, she was the most sinful.

Mr. Mesheim in his "Three Centuries of Christianity," says of the defects of the Roman Government: "were we to form our judgment of the Roman government from the prin-

ciples of its constitution, or the nature of its laws, we must consider it as mild and moderate. But the promise of an equitable government was lost by the avarice and rapacity, and dishonesty of the collectors of the revenues of the government. The cupidity of the people and their general desire to excitements enabled them to be led about by designing men, and made them an easy prey to the whims of the designing, so that to-day, they would make an oath that they would break to-morrow; for the forces that make men morally strong, were not in them; they thought more of success, than the triumph of right." The Roman forum is now silent; the colosseum is in ruins; the amphitheater is no longer the scene of merriment; the arena of wild beasts, and gladiators are all in the silent past, and slumber beneath the green sod of the land of poetry, song and the cradle of learning, the home of the sculptor, and the theater where some of the great battles of human freedom were fought; and amid the ruins of this once favored land, we learn "That righteousness exalteth a nation, but sin is a reproach to any people," and in broken columns read it; in vacant halls hear the dismal sound; in empty streets hear the echo; in wasted fields, amid the burning sands; hear it in the rustling leaves, and see it painted on the evening sky, "That sin is a reproach to any people, but righteousness exalteth a nation." The nation that followeth the grand principle of right will stand, and the one that disregards it must fall.

The ruin of the Roman Empire is a strong testimony to the asseveration of the sacred writer, that there is only one way for a nation or an individual to find favor with God, and perpetuate its existence and increase its usefulness—that is by doing right; only one road to success—that the road of truth and virtue, the same in the one as the other. Then the nation that would succeed must do right in the sight of God and men. The line of triumph over the things of this world, was the same way tried by the Son of Man in his triumph from the manger to the cross—a final triumph, a glorious success. Then from Golgotha to the city of the dead, where on the pavements of the grave he triumphed over the powers of death, hell and the grave, and gave light to the ceremonies of the tomb, and lighted up the highway to the skies, and opened the new way for those who by faith are living to live again on that throne, "where the chariot of death has never rolled its ponderous wheels on the sun-lighted hill of the glory-land."

THE TRIUMPH OF THEOCRACY OVER MONARCHY — RIGHTEOUSNESS AND SIN IN BATTLE — THE TRIUMPH OF THE GOOD OVER THE BAD.

We now come to the testimony inside of the temple of the Most High. We now want to follow the church of hope, and the fiery pillar of protection, and see what righteousness will do for a nation of people. We have seen what sin was to the nations of the past; we want to see what the testimony on the other side is, what is to be learned from this nation of truth and righteousness.

We now call your attention to a nation whose king was God, and the hall of legislation was Mount of Sinai. Her council chamber was in the sky; her army was composed of the warring elements—wind, fire and water; her generals were the flaming angels of the celestial host; her shield the collected vapor, or the shining and burning clouds; her commissary was in the granary of the great "I AM," and who could call the manna from the sky, or quail from the wilderness, or bring water from the rocks, and sweeten Maribah's bitter stream. Being thus blessed, we will follow this people, and see somewhat of their ways. We will follow their footprints, though at times they were sore-footed. Trusting in God, their garments waxed not old, nor did they want without being supplied. When they were in the path of duty, and observed the commands of God, they were so strong that no obstacle was sufficient to stop their onward march; no combination of kings was

sufficient to prevent their going whithersoever the Lord directed them. But when disobedient, they fled like chaff before the wind; their sons were captured, their daughters were slain by the sword of the heathen; their city was destroyed, and the whole nation led captives to a strange land.

"Afflicted Israel shall sit weeping down,
Fast by the streams where Babel's waters run;
Their harps upon the neighboring willows hung,
Nor joyous hymn encouraging their tongue;
Nor cheerful dance their feet, with toil oppressed,
Their wearied limbs aspiring but to rest.

—Prior.

The conflict of Israel with the Egyptians, was long and severe, but the triumph of Israel was complete. It will give us a parallel case of righteousness and sin, or the warfare of right and wrong, with faith and reason, Pharaoh and Moses, God and the devil. The one righteous and slaves; the sinful and free was Egypt. The masters were sinful; the slaves were righteous. One the subjects, and yet free; the other masters, but slaves, arrogance, pride, hate and power on their side; humility, faith, love and obedience on the other side. The sons of God, and children of the devil; the one self-educated; the other by God. The one permanent; the other for only a season. As was said of Moses. [Hebrews xi, 23.]

The armies of the two nations were brought into close contact. On the banners of one was written Wrong, and on the other Right; one in letters of gold and living light; the other in salt tears that were forced from the bleeding hearts of the sorrowing children of Jacob. But the truth had gone forth "That righteousness exalteth a nation, but sin is a reproach to any people." Israel believed and held on to the promise of God, and toiled on in hope of the coming rest. They wept, and in sorrow went to their increased tasks. Though afflicted, they trusted and waited—not forsaking their God. They held on to the faith of Jacob their father, and contended with their oppositions, and declaring that they would not let God go for the enemy. They worked and prayed, and prayed and worked, and their petitions went up to the throne of God by reason of their bondage. A deliverer was wanted. He came in the person of Moses, who was trained by the Great God in the school of Providence, for the work. The clouds hung low and dark over the little settlement of Goshen, and like moving battalions of war, their hardships moved and counter-moved before them. The waters were sour and bitter; hope, pain and despair was alternating in their hearts. But their hope grew, and finally ripened into confidence and trust, and trust blossomed into reliance, and they combined bore the fruit of a strong and stable faith in God. The representative government of sin for a season seemed to triumph. God sent his representative to the court of sin and Pharaoh. The message was, "Go in and speak unto Pharaoh, King of Egypt, that he let the children of Israel go out of his land." But "who is the Lord that I should obey his voice? Wants to know who the great 'I am' was! Was this ignorance, arrogance, or impudence in the king. Surely his answer fully justified the vengeance which followed upon the heels of this impious language. Was it ignorance or arrogance in this man? Did he not know God? If he knew the Gods of Egypt, certainly he ought to have known something of this 'Great I Am.' I am unable to account for it on the score of ignorance, for he had eyes, and all he had to do was to open them, and each star, each gem, each rolling sphere, that nightly gleamed in the Egyptian sky, spoke eloquently of the great Author of their being. The fragrant flowers, the emerald carpet on the floor of nature, the falling dews, the blaze and brilliancy of the golden sun, as he marched up the mountain of the sky; the hush of the grey twilight, and the calm and stillness of the night; the murmur of the silver waters of the Nile as it moved on in majesty to the bosom of the rest-

less sea; the rising of the mountains in their pride, and leaning their frosted heads on the blue ether, making stairways to the clouds; these scenes alone should have been sufficient to awaken in his soul the thought of the great Supreme; the first cause; or God with us. Yes, thus the ruler of millions of men and women, presumes not to know God; not to know the God of the heavens and earth. He makes this house of bondage the scenes of his cruelty, and the children of God were sorely oppressed by his heel. In no government of this world do we find so much oppression. New schemes of torture were invented, and the claims of justice were not heard, and the voice of pity was drowned in the wild shout for more labor! More brick! More brick!

It is often thought that the Bible contradicts itself, and that it shows that the wicked have flourished and the righteous have pined away and died. That wicked men have had great influence with the children of men, we will not deny, but we do affirm that while the wicked have flourished for a season, they have in the end been the losers, and proved the truthfulness of the text. Now in the case before us, if we will only follow the two nations in their career and final destiny, we will come to the wise conclusion that God always will and does keep his promises, when made, whether to a man or a nation. We may see the banner of the Egyptians waving in triumph. But be like David, "Rejoice not, O thou my enemy, I will yet praise my God."

In speaking of the condition of Israel, Dr. Latta says, in his book, ["The Chain of Sacred Wonders:"] "But clouds of darkness are round about him, but righteousness and judgment are the habitations of his throne; with him the future is now, and in harmony with his plans, nations may be left in darkness, or groan in bondage from century to century, from age to age, that ends may be accomplished promotive of his glory, and his plans. But the time will come, when the equity of his course, and wisdom of his plans will be as fully attested as in the deliverance of his people from the grasp of the Egyptians."

We will see that Israel was certainly very much exalted in the world by the righteousness of her people, and the Egyptians were correspondingly brought low by their sins against his people and against God. Israel was persuaded that the throne of their God was surrounded with mystery, but certain of success. They had a faith that pulls aside the curtain of the future; walks in triumph on the fields of battle; that hears the songs of victory borne on the air, and can see the final success of the sons of Jacob. Egypt trusted the wisdom of her king, and the strength of her armies; one on an arm of flesh; the other on the arm of the living God; the one on the armies of men, the other on the armies of God. The King of Egypt was not a man of very quick perceptions, for he could not read the "Book of Providence," or if he could, and did read it, he did not profit by reading, for he stood unmoved by scenes of unparalleled desolation and distress; scenes not unlike those witnessed at the close of the deluge, it broke upon his stony heart, and he stood like the rock, unmoved, and as cold as the mountains of Greenland; while thousands of his subjects lay lifeless and cold in death, his own first-born was frozen by the wrath of God. Beasts were strewn over every plain, and dotted every hill; the earth was wrapped in sadness; meadows, orchards, vineyards, and harvests were destroyed; forests were prostrate on the earth; the lowlands were deluged by the overflow of the stream of blood and flowing torrents which still were thundering down the heights above him; but no, he heeded not the warning given by thunder, lightning, rain and hail, but in his own strength he went on, leading his nation to certain and inevitable destruction. What scenes followed this impious act of the king, we cannot say, but God spake to Moses, and he stretched forth his hand toward the heavens, and there was thick darkness in all the land of Egypt." "In vain did the husbandman seek the handle of his plow,

shovel, or spade; in vain did the herdsmen and shepherd desire to attend upon their flocks, or conduct them to the plains for water or food." Night, long and dreary, which, for aught they knew, was to be eternal, hung over them for three successive periods of the revolutions of the earth. Darkness to Egyptians, but light to Israel. Glorious was the sombre judgment of God: rejoicing and sorrow, weeping and crying, were to be heard alternately; mother separated from her children; husband lost from wife, in the camp of the wicked; sad condition, sad and sorrowful, was this mantle of distress.

THE TRIUMPHAL MARCH OF THE CHILDREN OF GOD.

The hour of deliverance came; the preliminary services were over; the slaves of Egypt were moving; the fatted calf was slain; the whole army was now ready to go to Canaan, and the banners were then thrown to the breeze of heaven. Six hundred thousand men on foot, formed the advance guard; millions of men, women and children were following on in the train, and tribe by tribe they marched; and behind these moving millions could be seen the domestic animals by the thousand. Their faces were toward the Land of Canaan, the night before; what was the condition of the host in the morning? The first night of freedom was sweet to them, fearing no master. The morning brought them the first day-dawn of freedom. The matin songs of the host were borne on the zephyrs, and from tent to tent the shout of freedom was heard; and thanks were rendered to the great "I Am, that I Am," and the acclamation "We are free! we are free! we are free from the master and the oppressor!" The Guardian Angel answered to the refrain, "You are, and shall be free forever, if you are obedient to God." "We will! we will obey the Lord our God."

THE PERSUING MASTER.

The joy was only momentary, for on the first day, their freedom was turned into one of fear and sorrow; avarice and the love of power had prompted the wicked King to follow after them.

The first sight of the coming host was beheld with astonishment by the trembling fugitives, who see them coming, with chariots of war, and steeds of power; implements of death were seen gleaming in the sun. What shall we do? Whither shall we, or can we, fly for protection from the infuriated King? The mountains reared their heads to the sky on either side; the treacherous and rolling sea was in their front, while the enemy, with a host of well-trained warriors, was moving in their flank and rear. We had better stayed in the Land of Goshen; "It had been better for us to have served the Egyptians, than that we should die in the wilderness." They were downcast, but, it is written, that "Righteousness exalteth a nation." God's ways are not our ways; man's extremity is God's opportunity; God lays hold when we can not do any more. God's arm is only made bare, when we have stretched ours to its full length; so in this case; the final conflict was to take place on the border of the sea, and Right was to triumph over Wrong; Moses over Pharaoh; God over the Devil; Righteousness over Sin.

The only sight to the human eye was death and destruction, or a return to a more cruel bondage than before. The one had an army, well disciplined; the other, none. The one had spears; the other, faith in God. Here we are to have a grand trial of the two representative governments of Sin and Righteousness. The hour is weighty; the destiny of the nation hangs in scales, and the balances were quivering. Great God help us to watch and pray!

What was the sad condition of this people at the hour? In the camp, families were

in wild commotion, crying, sighing, moaning, running to and fro; but Moses stood in the camp and said to the trembling multitude, "Stand still, and see the salvation of God." They stood! they stood, and a noble stand it was! The cloud of hope was soon stretched out by the invisible hand of God and turned to the rearward of Israel, and forward of Pharaoh. It was light to Israel, and darkness to Pharaoh. The soft, mellow light of confidence was soon over the whole camp, and the faces of the whole were lighted up with joy and hope. The roll of the chariots of war was gone; the trumpet was unblown; the banners unlifted, and the enemies were hid from the view of Israel.

Israel was jubilant and happy!

Stand still! stand still, was the universal cry;
It filled the air, and rent the sky;
While faith, hope and love combined,
Gave joy, peace and comfort to Israel's mind.

THE WONDERFUL BATTLE.

All was quiet on the sea, when Moses, at the command of God, stretched out his hand and rod, the waters gave back, and the elements threw up a pathway through the bed of the sea. The host marched to the command of the Most High, and down to the sea, and the new highway, where the corals had built their homes and the struggling waves had moved for centuries undisturbed. They marched in triumph in the caves of the sea, to the shores of the wilderness, and at high noon they stood on the hither banks of their trouble. The wilderness was filled with the songs of the redeemed; the groves were white with the tents of Jacob, and Israel was safe on the shore. Righteousness had triumphed, and the people were safe, and joyful, and thankful.

Pharaoh started in hot pursuit of the host, and went down into the sea and boldly marched after the Hebrews. But see, they are halted by an unseen hand, by an unknown power; the chariot wheels all were strangely loosed from the axles and were running against the icy walls, which shielded them from the coming billows, which were now lashing and thundering high above; the steeds of war stood still; the chariots dragged heavily upon the ground; they were chained to the bed of the deep; fixed fast and could not move; the wrath of God was pent up, and was ready to come down in wonderful, awful, sublime and terrible vengeance. "The skies sent out a sound; the clouds poured out water; the earth trembled and shook, and the lightning lightened the earth;" unearthly voices issued from the sky; thunder, never before heard on earth, walked along the silent deep; wind warred with wind; and tempest fought with tempest; and the hissing billows of the sea rolled like mountains on the bosom of the raging sea, while the whole army of Pharaoh was transfixed in the caves of the deep, waiting the judgment of the Almighty. Onward! Onward! was the cry of Pharaoh, but they obeyed not his command; they had been obedient, but now they are chained and bound to the car of destiny. The cry was heard: "Let us flee from before the face of Israel, for the Lord fighteth for them against the Egyptians." They now acknowledge that the Lord fought for Israel; but could not move on their journey; they were as firmly fixed in their position as the rocks in the bed of the sea; they would not hear the voice of God when they had an opportunity, now their die is cast, and their doom is sealed, and the Avenging Angel is on his march of destruction, and only awaiteth the pouring out of the liquid judgment of the Almighty.

The battalions of the sky were called to retreat, and amidst the final charge, on the banks stood the army of Israel, when Moses again at the command of God, stretched forth his hand, and an east wind blew; the walls of ice gave way, and came tumbling down on the heads of the doomed, and the sea went on its course as before. Thus we find that the army of God triumphed over the army of the Devil. The grand song of

triumph was sung, and all joined with the servant of the Most High in singing: [Exodus xv: 1-21.]

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

"The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

"The Lord is a man of war; the Lord is his name.

"Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

"The depths have covered them: they sank into the bottom as a stone.

"Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

"And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

"And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

"The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

"Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

"Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

"Thou stretchedst out thy right hand, the earth swallowed them.

"Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

"The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

"Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

"Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou has made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.

"The Lord shall reign for ever and ever.

"For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and dances.

"And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The history of this nation is a lesson to all coming generations not to oppress the people of God, for "Sin is a reproach to any people."

THE ENTHRONEMENT AND DETHRONEMENT OF REASON.

The French nation had the trial of an atheistical government; it has had the sweets of a government founded on the grand principles of Right; and the sorrows of one, whose foundation was Wrong; and if we consult the history of this nation, and read well the lesson written in the blood of the best and wisest of its citizens, we can see the great difference in a government whose officers fear God, and worketh righteousness.

The Jacobins founded their institutions on the ridicule of every species of devotion, and erected altars to Reason, on what they thought was the ruins of the christian faith. Everywhere during the Reign of Terror, the churches were closed; professors of religion dispossessed of their fortunes, and their rights were overturned, and they were crushed

beneath the iron heel of Anarchy. A proclamation was issued, "That the French people could acknowledge no other worship, but that of universal Morality; no other faith, but of its own sovereignty; that all religious emblems placed on the roads, on the houses, or on public places, should be destroyed;" that the mortcloth used at funerals should bear, instead of religious emblems, a figure of sleep, and that over the gates of the cemetery should be written "Death is an eternal sleep." Thus was the religion of our Lord Jesus Christ banished from France, and everything like religion was eliminated from the government.

In keeping with this atheistic programme, a *fete* in honor of Charlien, the Governor of Lyons, was proclaimed, the churches were all closed, the priests abolished, the Sunday was banished, and every vestige of religion was extinguished. The bust of Charlien was carried through the streets, followed by an immense crowd of assassins and prostitutes. After them came an ass bearing the gospel, the cross, the communion vases, and the most sacred emblems of the christian worship. When the procession had arrived at the Places des Terreaux, an altar was there erected, and Fouché exclaimed to the swaying multitude "That the blood of the wicked can alone appease thy names; we swear before thy sacred image to avenge thy death; the blood of the aristocrats shall serve for its incense." At the same time a fire was lighted on the altar, and the crucifix and the gospel were committed to the flames; the consecrated bread was trampled under the feet of the mob, and the ass was compelled to drink out of the communion cup the consecrated wine. This is what was done in a government that was founded in iniquity. Are you ready to try a government of this kind? Do you think that it is best to have a government founded and run without God? If so, then join with the free thinkers of this kind. But I think that we are satisfied that "Righteousness will exalt a nation, and sin is a reproach to any people." For never was the latter clause of the text, more clearly demonstrated than in the history of this short, but wicked reign of sin. It was the quintessence of all the sins in the catalogue of crimes. The diabolical work of demolition went on slowly at first, but increased with the increase of power and influence.

The citizens were seated in the chariots, and were moved in procession to the place of death; many women watched for the hour when their husbands were to pass to execution; they threw themselves upon the chariots, and locked their arms around their husband's necks and were suffered to die at the side of those they loved. Daughters surrendered their honor to save the lives of their parents, but the monsters who violated them, led them out to behold the execution of the objects for whom they had sacrificed more than life to save.

"Open the annals of the French nation," said Lamartine, "and listen to the last words of the political actors of the drama of our liberties, one would think that his name was unknown in language. The republic of these men without a God, has been quickly stranded. The liberty won by so much heroism and so much genius, has not found in France a conscience to shelter it, a God to avenge it, a people to defend it against the atheism which is called glory. All ended in a soldier. An atheistic republic can not be heroic."

This will give us an idea of the fallacy of founding a government on the atheistical idea. We are, and ought to be thankful, that our fathers in the formation of our government, were warned by the ruins of the Republic of Sin, and with a heroism that does their heads and hearts credit, they shunned the rocks on which France had stranded, and gave innumerable blessings to their children, and their children's children.

THE QUEEN OF CIVILIZATION.—The Queen of the civilized nations is the government of England. We may with consistency inquire from whence cometh her power, political,

and maritime, the Queen of the Ocean. Where lieth her strength? why her sails of commerce kissing every wind, her ships parting the waves of every sea, and disturbing the tranquil waters of all oceans? Her armies are stationed on the outpost of the commonwealth of our christian civilization; the drum beats; the defenders of her honor march with the King of Day, and the bugle notes of her army sings the song of gladness at the retirement of Sol to his hesperian throne, throughout all the earth.

How is it, that in fostering the arts and sciences, she has few equals and no superiors? Her statesmen were and are the champions of civil, religious and political freedom; her sons the grand army of freedom in all lands. Why her air is so pure that no man can live on it a slave, and her soil is so blessed that the slave becomes free as soon as his foot presses her sacred soil. In the council of the nations, she is a power. When she is for peace, the rest of the nations are for peace; when the lion roars, the small beasts tremble and large ones hold council; so with this powerful nation. Now whence all this strength, power, and potency; her foundation is layed deep on the Rock of Righteousness; and it runs through every avenue of trade and commerce, in peace and war. It is the force and energizing power of her language; it carries the power of the Holy Ghost; it is the channel of living, burning and moving thought of God. It is freighted with the message of God to man: "Peace on earth, good will to man." It is the reservoir of salvation; the Bible language; it is the way to the pure gold, which is to be tried in the fire. While the Queen is honored, God is greater than the Queen; "God save the Queen!" is the language of these subjects; Heaven is more desirable than London; the regenerated heart is more sacred than Westminster Abbey; the banner of the cross is held in greater reverence than the English jack.

Spiritual power, intellectual force and benevolence are the pillars of State, and the sublime words: God is a spirit; God is light; God is love; are written on the banner and on the hearts of the subjects in this empire from the Queen to the humblest subject in the bogs of Ireland, or on the highlands of Scotland. It is the religious sentiment that is to be found in all the dominion of her gracious Majesty that make this nation occupy so powerful a place in the civilized world. Thus we can account for the power, potency of this government, though some of the principles of government are not in accord with my conception of the best form of human government; yet the experience of my race with this government will ever cause it to live in our hearts, and our children shall know that when we had no day of freedom, we borrowed the first day of August from our black English brethren, and the songs of freedom they sung, we sung with them, in hope of one of our own. It came, and now let us pay a fitting tribute to the friends of ours in the night of bondage. "Righteousness exalteth a nation, but sin is a reproach to any people."

We will fail to tell you of the powers of Germany who went down to Austria; and in the wake of the needle gun the spelling book and Bible followed. It is a great power, intelligent and respects God. Free and redeemed Italy is another example of the triumph of right over wrong. Switzerland on her lofty mountain throne looks down and says amen to the triumph of righteousness. Struggling Hungary lifted her voice and cried for aid in her conflict with the powers of sin and oppression. But that will suffice as to the illustrious example of governments of right and wrong.

MORAL, INTELLECTUAL AND POLITICAL NIGHT.

Coming down along the stream of history we find the light of knowledge surrounded with clouds of darkness, and the human mind was fettered with the chain of superstition, and the human heart was trusting in the ceremonies of the temple, or paying prices for their sins; a cloud of darkness greater than that which was over Egypt, when the vengeance of the Lord was seen and felt in the mysterious cloud, which hung for three revo-

lutions of the earth, over the people of wicked Egypt. But this stayed not only over the temple of God, but in every home its blighting and deadening influence was felt; in church and state. The moral, social, educational, political and religious interests of the people were held captive by the Prince of the Air, and men on the throne were in league with him, and for a while the strong arm of law was palsied when right was assailed. Justice was blind when the children of men were calling for redress; wrong sat on the thrones of power; injustice administered the wicked and nefarious law, and the church bound the the head and heart, and the state chained the body to the car of oppression, and ground out the life of its subjects, and wrung from the brow of toil the crystal drops of industry without reward.

The temples of God were polluted; the Priests at the altar were not what they ought to be, to say the least. Everywhere there was a moral, social, political and intellectual bondage. The fields were all occupied; the armies were standing face to face—righteousness and sin on the one side, liberty and oppression, soul-freedom or soul-bondage, mind-freedom or intellectual darkness. Thus these armies were face to face; the world, the flesh, the devil and the customs and powers of men, were all arrayed against the little band of men who were on the side of right and justice, in this condition. The spirit of toleration and freedom to worship God, was what the Waldenses in their mountain churches taught, and says Dr. Duncan:

"We have become so familiar with a condition of society based upon the recognition of the absolute freedom of the human conscience, upon the denial of the right of the State to interfere in matters of religion, that we have almost come to fancy that this has always been the inheritance of men, and that we are not distinct and favored as a people in this respect. In the freedom and security of the present we have well nigh forgotten the sorrows and sufferings of the past. So vigorous and comely in all its ample proportions is this offspring of many dark and stormy centuries, that we have long since ceased to remember the anguish and travail of its birth. It is well at times to stop and look around us and consider, to complete the sum of our indebtedness to the past, that we may the better discharge our duty to the future. Follow me, then, while we question the silent centuries in tracing this idea of religious liberty through the several stages of its progress to its realization here.

Developing this idea, the speaker traced the growth of the spirit from the little germ planted in the mountains of Piedmont by the persecuted Waldenses, who, driven from their beautiful valleys, preached the doctrines of toleration and of civil liberty in every kingdom of Europe. Through their labors, Luther and his contemporary reformers found the world prepared to hear and follow their preaching. Europe was ripe for an uprising in favor of soul liberty against oppression in every form, but especially against that despotism which the church, founded on the throne of the Caesars, had maintained for centuries over the reason and conscience of its subjects. The great Protestant Reformation was nothing less, in fact, than a noble effort made by this reason and conscience for their own emancipation. But the reformation is notable rather for its shortcomings in emancipation than for that which it actually accomplished. In a new world, just then discovered, under more favorable influences, this glorious work was yet to be attempted.

When the leaders of the Reformation had thrown off the spiritual dominion of the Pope, ardent was the expectation of many of their adherents that the individual mind would be no longer held in spiritual bondage. But this expectation was doomed to disappointment. The Protestant government, indeed, had emancipated themselves from the dominion of the Papacy, but they substituted in the place of it a dominion of their own. They did not maintain the right of private judgment, or the absolute freedom of human conscience. Each party of the Reformers asserted its own right to freedom of thought and worship, but it was because each believed it had attained to the truth, and was in the right, and not because this freedom was the inalienable birthright of every human being. Those who could not conform to the established church were disfranchised and punished as heretics. The reign of Elizabeth, for example, was one protracted conflict between the State-protected church and the numerous bands of earnest spirits who were struggling for larger freedom. To the latter there was sin in the alliance between

Church and State and an intolerable bondage in cramping all their spiritual aspirations to the narrow range of prayers and sermons prescribed for every Sabbath of the year. Persecutions only increased this rising spirit of liberty. Its advocates were driven from England only to found a nation in the New World. Even here, however, the seeds of intolerance were sown, and again the struggle was renewed between the leaders and those who sought untrammelled freedom."

Rev. T. Vickers, in his discussion with Archbishop Purcell, makes the following pertinent remarks in relation to the moral, religious, and intellectual condition of the world, at the period we are now speaking:

But let us lay aside the metaphor entirely, and see what the plain facts of the case are. After the fall of the Roman empire in the west, there was an almost universal loss of that learning which the Greeks and Romans had accumulated.

For centuries, taste and knowledge had been declining, but the irruption of the barbarian nations put an end to them entirely. Up to this time there had been some show of learning and culture among the so-called Fathers of the church, but even that died out.

Outside the ecclesiastical order, ignorance reigned supreme; but the knowledge found within it was scarcely worthy of the name. I repeat, there was a time when the church was the home of all culture and all knowledge, but, after all, this lamp of learning in the church shed such a feeble and ineffectual light that it was scarcely distinguishable from the surrounding darkness.

It was in the period known as the Dark Ages. The literary treasures of ancient Greece were stowed away in the monasteries, but the language in which they were written was almost entirely forgotten. Not one in a hundred of so-called scholars could read them.

Even the Latin, the official language of the church, became so corrupt and barbarous that it could scarcely be called Latin any longer.

Now and then there was one who read and copied an old author, or made extracts from "the" fathers, on points of church doctrine, but thought, as such, was utterly out of the question.

There was no inducement to think; the truth had been attained, and he who presumed to question it was worse than a heathen."

The powers appear to be distributed by God and not man; four of the greatest monarchs that wielded a sceptre were on the throne at the same time. Henry VIII, was on the throne of England; Francis I, on that of France; Charles V, Emperor of the Kingdom of Germany and Spain, and Pope Leo X, the most powerful, politic and sagacious Pope that ever filled the chair of St. Peter. His power was felt all over Europe, but his power was mortal, therefore limited. He was mighty, but there was an Almighty hand guiding the church and protecting the rights of the State. The strongest evidence that the fears of truth and justice were to triumph, was seen in the general interest taken in the conflict of the church and state, by the wise and learned, as well as the unwise and illiterate. Kings and subjects seemed to awake from the sleep of the night of oppression and wrong, and all were crying for the government of the day; they wanted to put off the night clothes of the past and prepare to meet the duties of the hour; they wanted to burst the bonds of ignorance, and break the bands of sin, and put on the habiliments of righteousness and thereby exalt their nation and bless humanity. The spirit of bold inquiry had arrived; the emancipation of the world from the bondage of the sin and oppression was at hand. Ignorance could no longer hold the millions of human minds by the bonds of superstition, and the light thrown into the mind by the progress of knowledge had quickened every pulsation of the heart of the nations, and the warm blood of intellectual freedom was throwing off the chill, from the heart of the million, by the winter of ignorance and moral and spiritual bondage. The Barons wrung from the unwilling hands of John, the tyrant, the great Magna Charta, the keystone in the arch of English Liberty. This grand temple for constitutional law was in 1215.

Arragon is stirred by the germs of liberty, and the light of liberty is seen gleaming

over the sable empire of Spain. Peter III responds to the demands of his people and gives them an instrument called "General Privilege." This was to check arbitrary power, and to insure liberty to the people; this was one of the powers that influenced Columbus, and no one can tell how much this act of Peter had to do with the discovery of the New World. In Germany, the Emperors were made elective; Switzerland, high on her mountain home, had achieved her freedom and was breathing her free air, and singing songs of joy. It is said by Mr. Reed: "That Free City was the cradle of civil and political freedom, and that the world was not indebted to monarchs, it was not the courts of the Great Princes, it was the cities of Northern Italy, which opened the way for the progress of improvements, and lighted the torch of modern civilization."

The Crusades to the Holy Land had the effect to move the stagnant waters of ignorance and sin. The expedition was like a burning meteor, and on went the million to rescue the supulcher, and the land, where the Prince of Life lived, suffered and died, from the profane tread of the infidel of the east. Thus we find the hearts of men were moved with ambition, and all the motives which dwelt in the human breasts were brought into requisition. Exemption from debts, taxes, and punishment for crime, religious zeal and bigotry, the confident hope of heaven, stirred up all the people to the good cause of crusaders.

The religious freedom which the world wanted, and the freedom of thought and action which was wanted, and looked for by the downtrodden, was not seen; but the brooding darkness of the moonless and starless night of a thousand years, hung like the pall of death over the earth, and the expectant piety of the children of God was doomed to the narrow house of deferred hope, "which maketh sick;" and many faint-hearted thought that the King of Darkness had begun his final reign, and that moral and intellectual light were extinguished; and man was doomed to grope his way in misery, to the tomb, without hope or God. But time will not allow me to follow the dawn of moral and intellectual freedom in the continent of Europe. The rays which came from the east, awoke a desire in the hearts of all Europe and the revival of learning was everywhere the watchword of the nation.

A TRIUMPH FOR THE CRESCENT.

It was the Saracens who stirred all Europe with the love of learning, and the courts of the Caliphs was the citadel of intelligence and the fountain of learning; and at the foot of the throne, the treasures brought from afar were opened to the wise and all were invited to drink from the crystal fountain, without money and without price; and Bagdad was for awhile the university of the world. Her gates were crowded with camels loaded with the volumes of Greek, Hebrew, Latin and Persian literature; almost every city was the seat of a Seminary of learning, and the human mind was lead to the hidden treasures by the translators who were supported by the Courts, and encouraged by the government.

The Crescent was sending forth a more brilliant light than the Son of Righteousness. Which reflects the greatest glory, the son of Sarah, or of Hagar; the cross or the crescent; sin or righteousness; which shall triumph? Who shall reign, God or the devil? Which shall rule, force or love? Which shall be the capital of intelligence and the home of virtue, Jerusalem or Bagdad? Which shall go forth to the conquest of the world, Mohamedanism or Christianity? Shall faith be conquered by works, or which shall we serve, God or mammon? The answer is given, in the providence of God, by the emancipation of the world from the iron grasp of the King of Bagdad, and the triumph of the forces of God, and the change of scenes in the political drama. We cannot follow all the moral, social and religious conflicts, which enabled Christianity to triumph; but we will in the language of Dr. T. A. Skinner, notice them:

"As to these facts, forces and energies, which are left out of the calculations of those, who, from their narrower fields of observation, forecast the future of the race. We, unhesitatingly and with unflinching confidence, ascribe to the Divine and Supernatural as set forth in the Bible; especially do we ascribe to Christianity, whose Lord is the life and light of man, the commanding energies, the first and formative causes by which human progress and destiny are determined; we estimate them above and beyond all the forces of nature, all the workings of law and order, all the agency of sin and selfishness on the one hand, of science, art, and education on the other; above all the effects of climate and scenery, and hereditary influences of whatever kind, for in the language of the Apostle, 'where sin abounds grace doth much more abound;' and of Christ, 'I am come that they might have life, and that they might have it more abundantly.' I know the attempt is made in the intellectual centers of Christendom to eradicate the Christian religion and remove God and the supernatural from the problem of humanity, and their example is followed by thousands of weaker men, mere weaklings many of them, to whom it is impossible to rise to the dignity and grandeur of the Christian argument, who with great boldness and dogmatic positiveness, affirm the religion of the Bible to be a superstition, a damage, and a hindrance to all progress, and who base their fond dreams of the future on the extinction of Christianity from the earth. I cannot in my limited time analyze this matter, nor reply to the argument of those who champion the assaults on our religion and lay before us the philosophy of Epicurius and Lucretius, or the morals of Confucius and Marcus Aurelius, or the merits of the earlier Roman law and the later Justinian Code; but I will suggest a broad generalization which I think will sufficiently illustrate and commend the position I have taken. Withdraw from Christendom the Bible, the Church with its sacraments and ministry, and Christian morality and hopes, and aspirations for time and eternity; repeal all the laws that are founded in the Christian Scriptures; remove the Christian humanities in the form of hospitals and asylums, and reformatories and institutions of mercy utterly unknown to unchristian countries; destroy the literature, the culture, the institutions of learning, the art, the refinement, the place of woman in her home and in society, which owe their origin and power to Christianity; blot out all faith in Divine Providence, love, and righteousness; turn back every believer in Christ to his former state; remove all thought or hope of the forgiveness of sins by a just but gracious God; erase the name of Christ from every register it sanctifies—in a word annihilate all the legitimate and logical effects of Christianity in Christendom—just accomplish in fact what multitudes of gifted and learned minds are wishing and trying to accomplish by their science, philosophy, and criticism, and what multitudes of the common people desire and seek, and not only would all progress toward and unto perfection cease, but not one of the shining lights of infidelity would shine much longer. Yes, the bitterest enemies of this holy and blessed religion, owe their ability to be enemies to its sacred revelations—to the inspiration and sublimity of that faith which reflects its glories on their hostile natures. They live in the strength of that which they would destroy. They are raised to their seats of opportunity and power by the grace of Him they would crucify afresh; and is it to be thought that they are stronger than that which gives them strength? Can it be supposed that a religion which civilizes and subdues, and elevates and blesses will succumb to the enmities it may arouse and quicken in its onward march? Are we to tremble for the ark of God when God is its upholder, and protector, and preserver?"

The position occupied by the forces and powers of Christianity now, was the position of the good men in the time of the development of the grand ideas of mind and soul freedom, and in the discovery of the American continent we see the forces of the living God at work; we can trace his foot marks in the actions of men, or see his strong arms in the overthrow of nations; in the downfall of empires; in the ruins of the same he has reared others, for his own glory and for the general good of man. A good foundation, the material out of which the new nation was to be formed, was an evidence of a wise design. The position has been stated by Dr. E. D. Ledyard:

"If therefore, the character of a nation depends upon the character of its men, and if that in turn is largely determined by the physical influences of the land, here, again, America has been specially favored.

And yet this is not all. We have seen that unto us has been given a vast country, a rich country, a country wherein the physical surroundings were specially favorable to the development of man; but even thus a great deal would depend upon the character of

the first settlers, from whom the nation should spring. In nations, as in families, there is such a thing as blood—such a thing as the transmission of National traits, be they good or bad; and if the founders of this nation had been mental or moral imbeciles, if they had come from Asia or from Africa, bringing the errors and superstitions that had already delighted other lands; if such had been the character of the seed planted in this virgin soil, not even the favorable surroundings of this fair heritage would have sufficed for its development into the tree of a noble race. But not thus was our beginning. The rich plains of India were possessed centuries ago by the polytheistic Aryans, and are cursed to-day by the sinful, speculative, indolent Hindoos. In many of the fairest spots of this very continent, shortly after its discovery, the adherents of a corrupt and superstitious Christianity obtained a footing, and we all know how degraded, and ignorant, and powerless to-day are the nations which have sprung from their loins.

But our beloved land was greatly and conspicuously favored by the fact that to it came as the germ of the future nation, men better fitted for this purpose—I hesitate not to say—than any others then existing upon the face of the globe. Not from heathen Asia, but from Christian Europe; even thence not from the regions where Christianity was corrupt, but from those where it was purest and most primitive; even thus not from among men of only ordinary worth, but from among men proved by the sifting of adversity and persecution to be the best and noblest of their kind, came the progenitors of our race; the settlers of our land!

It is remarkable that, notwithstanding the prominent part taken by others in the discovery and colonizing of the New World, the element by which our country was molded was pre-eminently the enlightened, sterling, Protestant element from England, Holland, and Huguenot France, though driven forth, many of them with cursings, from their homes, the gold, the pure gold, nevertheless, of the Old World at that day. It is no slight thing that these infant colonies drank the milk of such a pure, strong life; it was no inconsiderable favor that the foundations of our society were laid by men who built in the fear of the Lord, and with whom the Word of God was plummet, and level and square.

It is a matter of profound thankfulness to-day, inasmuch as it is one of our chiefest blessings, that 250 years ago the brave, weather-beaten company of the Mayflower stood forth on Plymouth Rock.

Fellow-countrymen, it was no slight favor to have such men, such women, for the founders of your nation!"

Thus the elements of Right and Righteousness, were selected by Providence, to establish our government and to sow the seed of Liberty; to worship God; though we came to this country to establish toleration, we find the Fathers failing in that object. The complete emancipation of the church from state, was not the final object of the Pilgrims, but they wanted to make men religious by law, human not Divine; so we find that it has been said by another, that:

"The Church and State governments were essentially the same, under different names. The spiritual power was brought down to earth, and into all the relations of public and private life. Nothing of importance was done without the advice of the minister and ruling elders, and under such a form of government politics and religion were identical. It was designed to make men religious according to law. The brethren were free as long as they continued brethren, but Reason was at that time moving on to its emancipation, and it could discuss nothing which did not bring it directly or indirectly into conflict with the church.

Among the number of those who sought New England with the expectation that they might here enjoy the religious liberty that was denied them in the mother country, was Roger Williams, a minister of the Gospel, who became pastor of the church at Salem, Mass. He freely expressed his opinion on various subjects. He asserted that the princes of Europe had no power to give a just title to the lands of the Indians. He denied the right of the civil magistrate to interfere in matters of the conscience, and spurned the idea of toleration, when perfect freedom in religion was man's inalienable birthright. It was then, for the first time, as has been most truly said, that the startling thought of a complete separation of Church and State was uttered on these Western shores; and it was then, also, for the first time, that the individual man there in the sovereign attributes of reason, stood forth before the Massachusetts authorities, and boldly claimed its emancipation, in the realization of its own true idea of government.

They were not prepared for declarations so bold and startling as these. They could not suffer a spirit so fearless and independent to remain among them, and so Roger Williams was banished."

The founders of this nation are inexcusable for their action in the case of toleration of free speech and freedom of thought. That for which they left their homes and braved the dangers of an unknown and treacherous sea, to secure to themselves and children, they denied to one of their own number. They were not in the dark, for they were, in the language of an eminent Divine, when speaking of the advantages of our ancestors, "Favored thus in every material respect, favored in the character of our national ancestry, we are highly distinguished still further, in view of the time in which we have our existence as a people. Much has been given us in this regard. It is not a period of the world's history when the problem of nation life is to be first wrought out—its dangers and its paths of safety learned by hard experiment. The experience of sixty centuries is before us. The rocks on which other Commonwealths have split stand revealed; shoals on which other nations have stranded are known—yea, the very currents of popular tendencies, the eddies and malestoms of public peril, the best courses, the safest harbors, the surest anchorages—everything which experience can teach concerning this great ocean over which governments must sail, is marked out and the chart is before our eye. Nor is this all of the advantage secured to us by the time in which we exist. In every respect we live in the great harvest period of the world, the golden autumn of its growth. Other nations have toyed with knowledge in its swaddling bands, but we have fellowship with it in its mighty manhood. Men, not very long ago, knew science as a sickly plant, springing with difficulty from the hard ground of ignorance and superstition. Now, it is a magnificent tree, and we sit beneath its shades and eat its maturest fruit."

THE FUNDAMENTAL IDEA.

But I am proud to say of them, that they built wiser than they knew; their foundation was on solid ground, but the superstructure was a little contracted, but time has enabled their children to make some changes in it, adding to the beauty, symmetry and durability of the Temple of American Liberty. The government was founded on the principle that "Righteousness exalteth a Nation, and that sin is a reproach to any people." This position I take with the understanding that I am to question the records of the past, to see whether it is only an assertion, or a fact in the living history of this nation; was it so recognized by those who formed it, or was it an after thought of the children? But I think the language of Dr. Mayo, in his address on the banishment of the Bible from our Common Schools, was the sentiment of the Fathers of our Country, and whether it was theirs or not, it is certainly the average sentiment of the present generation:

"If there is one thing that is universal, one sentiment that makes men human, one influence that is cosmopolitan, one golden chain which clasps by Adam's hand and felt after by the trembling fingers of the last new born child, binds all created men in one family, unites nations, and races and ages in a sublime brotherhood, and pressing upward is but in the mysterious universe peopled by myriads of created intelligence and pervaded by the spirit of infinite love, that golden chain is Religion. No nation ever existed that was not founded upon it; no human institutions that have repudiated the worship of God and the religious and moral duties of man, have been able to stand upright in this world. All the occupations of human life are organized around the universal religious faith of man. The family, the school, the whole machinery of human government, no less than the church, are built upon this universal faith. Whether expressed or understood, religion is present, visible like the light, or invisible like the air, the element which binds all together and makes life itself a blessing."

There has always been in the world a class of people, who have denied in their philosophy, the possibility of religion, though compelled to recognize it in their actions. "A gracious Providence for a brief hour committed the destinies of one nation to their charge, and they ruled it long enough to make that one chapter in the history of France the bloodiest record on the book of time. That sect exists to-day in the United States, organized and sustained by men, who have thought themselves out of the world of divine realities into a universe of philosophical negations."

THE CONTINENT RELIGIOUS BY THE RIGHT OF DISCOVERY.

W. M. Ramsey, Esq., says in an address before the citizens of Cincinnati, Sept. 28th, 1869, that "Columbus when he beheld the shores of the New World, called all hands about him, and offered solemn thanks and supplication, to Almighty God; and when he went on the land, he kneeling before High Heaven, dedicated it a second time to the Ruler of the Universe."

The world was hunting for a passage to the East Indies, but God was sending them out to hunt a field in which the great problem of human government and universal soul and mind freedom could fright and conquer the enemies of man and foes to God. In this, as in many other cases, in the multifarious works of man, we find that there is a divinity that shapes our ends, let us rough hew them as we may. This was only a prelude to a grand succession of events, which have made this continent illustrious in the annals of history, and furnished a number of brilliant names for the galaxy of the temple of fame. But what was the moving force in the breast of the distinguished pioneers. By the way, Justin D. Fulton in his "Outlook of Freedom," page 30, says: "It was on the third of August, 1492, a little before sunrise, that Christopher Columbus, undertaking the most memorable enterprise that human genius ever planned, set sail from Spain for the discovery of the Western World. On the 13th of October, about two hours before midnight, a light on the Island of San Salvador was discovered by Columbus, from the deck of his vessel, and America was, for the first time, beheld by European eyes. The admiral, on the following morning attended by his followers, stepped upon the shore, and with tears of joy streaming down his cheeks, threw himself upon his knees, kissing the earth, and returned thanks to God. Arising, he drew his sword, planted the cross, displayed the royal standard, and as the banners of the enterprise were flung to the breeze, he took possession of the soil, and a connection that was to subsist forever, was established between Europe and America." And he might have added, a connection between the purpose for which God intended was recognized here; first the banner of the cross, then that of Spain; God first and man next; God and Christ, then Ferdinand and Isabella.

What kind of a Religion was meant by the Father, if any? I quote from another: "Do you doubt that these men intended to found a Christian nation? Every syllable of colonial history attests it. They sought for themselves and their posterity civil and religious liberty; they knew that they were the necessary attendants of each other—that one could not exist without the other—but it was religious liberty that was uppermost in their minds; it was religious liberty of which they had been deprived in the land of their nativity; it was religious liberty of which they experienced the greater need.

"What did they mean by religious liberty? The conflicts of the sixteenth century were not between infidelity and Christianity, or between Christianity and paganism, but between different forms of Christian worship. That which our ancestors were intent upon making secure, therefore, was the right to worship God according to the dictates of the conscience of each individual worshiper, and not the right to those who had no conscience to blaspheme the name of God. Hence it was provided by legislative enactment

in some of the colonies, that no man should be questioned or disturbed on account of his religion, provided always that his religion was the religion of the Lord Jesus Christ.

"That was their idea upon the subject of religious freedom. And this was not a protestant idea. This provision, in all its directness, was incorporated into the laws of Maryland in 1649, at the instance of the Roman Catholics in the colony, the protestants graciously assenting, and neither Catholic nor protestant dreaming that there was any third party that had any voice in the matter. By religion, our ancestors did not mean Mohammedanism, Buddhism, or Free Thinkingism. They meant Christianity. "Our ancestors," said Mr. Webster, "established their system of Government on morality and religious sentiment. They were brought hither by their high veneration of the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate it with the elements of their society, and to diffuse its influences through all their institutions, civil, political, social and educational."

We will now look for organic and judicial testimony. Thus we have to a certain extent, followed the history of the government of the United States, and find the best thinkers agree that this nation was founded on the principle that "righteousness exalteth a nation," thus forming their belief. We can find it in acts of the men who formed it; that they founded this nation on the principle of the "Fatherhood of God and the Brotherhood of man." We will now examine some of the records to establish the fact that this is a nation "Christian in its chain and filling;" fundamentally, organically, legally and judicially, religiously, morally and educationally, a Christian nation, the denial to the contrary, notwithstanding. And, by the grace of God, we intend to use our humble influence to continue it in the highway to glory, honor and usefulness to man, by keeping it essentially christian in all of its departments. We want laws that are the transcript of the laws of God; we want rulers that rule in the fear of the Lord; we want a judiciary that gives righteous judgments; we want a people that fear God, and work righteousness, then we will be what God intended we should be—an asylum for the oppressed of all lands—"The land of the free and the home of the brave."

THE PILGRIM FATHERS.

The vessels which preceded the "Mayflower," came in the name of some Prince or Lord, carrying grants and patents for the land; and they were to take possession, in the name, and by the authority of their sovereign, who was to reap the political benefits, and the expeditionists were to enjoy the great treasury, which they thought were lying bound in the wilds of the Western World, or the New World as it was then familiarly called.

The Mayflower and Speedwell, two grand old vessels, on a glorious mission, started, not by and with the favor of the crowned heads of the old world; they had no smiles from opulent princes, or favor from the aristocracy; but they came, bringing no parchment with them. What did they want with authority from the titular dignitaries of Europe, when they had authority from the Court of Heaven, coming at the command of the King of Kings and Lord of Lords. Their principles were written on the tablets of their hearts by the finger of God; their motto was Holiness to the Lord of Hosts, and their aim was to form a government where men could worship God in accordance to the dictates of their conscience; they brought no monuments of the tyranny of Europe with them, and they allowed none to be laid on their shoulders; and God bless them! they did not transmit any to their posterity; a glorious heritage; a grand legacy from the Pilgrim Fathers. All honor to the noble men, who brought into living reality the grand principles, which for sixteen centuries, had been struggling into life—that governments were made for man, and not man for government. This is the soul of the nation, of our

glorious United States. The Bible was the constitution of the Pilgrims; on that vessel was the "Grand Republic" in miniature. The religious sentiment of this noble band is still going down through avenues of American society.

RELIGION IN THE DECLARATION OF INDEPENDENCE.

I find these grand religious ideas running through the immortal Declaration; it is the widening of the stream of right and mountain in range of governments. Is the principle of Righteousness in this document? or is it outside of the Declaration of God. It is only the re-enactment of text, and its formulation to found a government. But what does the document say:

"When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and nature's God, entitles them.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

The Declaration is thus finished, and when this noble band of patriots sent out the document to the world, how did they close it? Let us see:

"We, therefore, the representatives of the United States of America in General Congress assembled, appealing to the Supreme Judge of the World for the rectitude of our intentions, do, in the name, and by the authority of the good people of these colonies, solemnly publish and declare: That these United Colonies are and of right ought to be Free and Independent States; that they are absolved from all allegiance to the British crown, and that all political connection between them and the State of Great Britain, is, and ought to be, totally dissolved; and that, as Free and Independent States, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other things which Independent States may of right do. And for the support of this declaration, and in a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

JOHN HANCOCK.

And the names of the whole Congress followed. You see that there is Divinity in this immortal document. Can we find in the Articles of Confederation anything to support the position that the founders of this government intended that it should be a nation for God, and that his religion should have a place in this land. It says: "Whereas it hath pleased the Great Governor of the World to incline the hearts of the legislatures we respectively represent in Congress, to approve of and to authorize us to ratify the said Articles of Confederation and perpetual union." Thus we find this assembly thanking the Governor of the world for inclining the hearts of men. Who can move the hearts of men but God? But we find them in reverence bowing to the Governor of men.

We now call your attention to the Constitution of the Nation and let us examine that instrument in the light of the men who formed it, and we will see that this was intended to be a Nation founded in Righteousness and Justice. What does the instrument say on this subject:

"We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and posterity, do ordain and establish this Constitution for the United States of America."

Article VI says: "The Senators and Representatives before mentioned, and members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but no religious Test shall be required as a Qualification to any office or public trust under the United States."

Thus we find there was some probability of a religious test being applied in the government. But it is proved by the words in the above Article that Religion was recognized in the proceedings of the convention. When the convention was very much perplexed on some important subject, and there appeared to be no way out of the dilemma, Dr. Benjamin Franklin stated: "That he recognized that there was a God, who ruled in the affairs of men, and that He heard the prayer of those who petitioned to him." He moved that a Chaplain be appointed for the Continental Congress. The motion was opposed by Mr. Jay and others on the ground that many sects were represented in the Congress. But Samuel Adams arose in his place and said "he was no bigot, and could hear a prayer from a gentleman of piety and virtue, who was at the same time a friend to his country." He moved that Mr. Duche, of Philadelphia, an Episcopal clergyman, might be desired to read prayers to the Congress, and the motion was adopted. Mr. Duche was appointed Chaplain to the first Congress, and on the following morning read the xxxi Psalm, beginning thus:

"In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defense to save me.

O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

In 1852, the House of Representatives at Washington, paused in the strife of its election of Speaker, and solemnly resolved, in view of the dangers besetting them, that every morning session should be opened with prayer. The Senate of the United States, and House of Representatives, are opened with prayer every morning. Each regiment of your army is provided with a chaplain. The Legislatures of almost every State in the Union are opened with prayer. Every Court House has a Bible in it. The eleemosynary institutions, supported by the State, have the Bible in them, and religious services are conducted in them by the evangelical ministers living adjacent thereto. The penitentiaries and jails have religious services in them, and the word of God is given freely to the unfortunate.

JUDICIALLY CONSIDERED BY JUDGE STORY.

"The promulgation of the great doctrines of religion; the being, and attributes, and providence of one Almighty God; the responsibility to Him for all our actions, founded upon moral freedom and accountability; a future state of rewards and punishments; the cultivation of all the personal, social and benevolent virtues,—these never can be a matter of indifference in any well ordered community. It is, indeed, difficult to conceive how any civilized society can well exist without them.

And, at all events, it is impossible for those who believe in the truth of Christianity, as a divine revelation, to doubt that it is the special duty of Government to foster and encourage it among all the citizens and subjects. This is a point wholly distinct from that of the right of private judgment in matters of religion, and of the freedom of public worship according to the dictates of one's own conscience."

He says of the religious amendment to the Constitution, that: "The real object of the amendment was, not to countenance, much less to advance Mohammedanism, or Judaism, or infidelity, by prostrating Christianity; but to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment, which should give to a hierarchy the exclusive patronage of the National Government." Chief Justice Story, in his commentaries on the Constitution, declares, that: "The attempt at the time of the formation of the Constitution to make it a matter of State policy to hold all religions in utter indifference, would have created universal disapprobation, if not universal indignation."

WHAT OHIO HAS TO SAY.

The following are words of the people of Ohio in relation to the Religion of the State, as embodied in the Constitution: "We, the people of the State of Ohio, grateful to Almighty God for our freedom, to secure its blessings and promote our common welfare, do establish this Constitution." It affirms, in reiteration of the old language of the ordinance of 1787: "Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the General Assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction." The Bill of Rights says: "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. No person shall be compelled to attend, erect or support any place of worship, or attend any form of worship against his consent; and no preference shall be given by law to any religious society, nor shall any interference with the rights of conscience be permitted.

"No religious tests shall be required as a qualification for office, nor shall any person be incompetent as a witness on account of his religious belief.

"Religion, morality and knowledge, however, being essential to good government, it shall be the duty of the General Assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction."

The Convention which formed the present Constitution, at its first meeting almost unanimously resolved to open their meetings with prayer, and the Rev. James Presly, a Christian minister, invoked the blessing of the Almighty on their deliberations.

The Convention which held its sessions in Cincinnati in 1874, of which M. R. Waite was President, opened their sessions with prayer. The Rev. Thomas Lee, a minister of the Methodist Episcopal Church, had charge of the services during the sittings of the Convention. The State Legislature open their sessions with prayer. The Rev. Robt. A. Johnson, of the African M. E. Church, was invited by the Hon. George L. Converse, to open the Assembly of Ohio with prayer.

Oaths and affirmations are appeals to God, by him who makes them, that what he has said, or what he shall say, is the truth. It is the most solemn form under which one can assert or pronounce anything, and its violation is a crime of the darkest hue; one which God has declared he will punish; one that is made infamous and punishable by fine and imprisonment, by the laws of the land. Thus Christian obligation is required of every officer of the general Government, who fills any position of trust, honor or emolument. Many reports are required in the form and shape of affidavits.

THE FIRST AND LAST PRESIDENTS' TESTIMONY.

We find that the Father of our Country, General George Washington, in his first Inaugural Address to the American nation, made the following statement: "No people can be bound to acknowledge and adore the invisible Hand, which conducts the affairs of men, more than the people of the United States. Every step by which they have advanced to the character of an Independent Nation seems to have been distinguished by some token of providential agency; and in the important revolution just accomplished, in the system of their united government, the tranquil deliberations, and voluntary consent of so many distinct communities from which the event has resulted, cannot be compared with the means by which most governments have been established, without the return of previous gratitude along with an humble anticipation of the future blessings which the past seems to presage." In his farewell address, when returning his import-

ant trust to his countrymen, he said "abide by religion and morality as the firmest props of the duties of men and citizens." The first in peace, the first in war, and the first in the hearts of his countrymen, in the ripenings of his manhood advises the Nation to abide by religion and morality, which is the same as Righteousness. It is in the language of the Holy Bible, "Righteousness exalteth a nation, but sin is a reproach to any people."

The testimony of the Father of his Country, is before you. Now I have the great satisfaction of giving the last proclamation of the Great Captain of the Age, the worthy savior of his country, and the friend of our race. He is of the opinion that the strength of this Nation is the Almighty. Thus the first and last of the Chief Magistrates are of the opinion that this nation has a God and was founded on Righteousness. But here is the testimony, read it and take it home with you, and transmit it to your children and their children:

BY THE PRESIDENT OF THE UNITED STATES—A THANKSGIVING PROCLAMATION.

"From year to year we have been accustomed to pause in our daily pursuits and set apart a time and offer our thanks to Almighty God for the special blessings He has vouchsafed to us, with our prayers for a continuance thereof. We have at this time equal reason to be thankful for His continued protection and for the material blessings He has bestowed. In addition to these favors accorded us as individuals we have especial occasion to express our hearty thanks to Almighty God, that by His providence and guidance our government established a century ago has been enabled to fulfill the purpose of its founders in offering an asylum to the people of every race, securing civil and religious liberty to all within its borders, and meting out to every individual alike justice and equality before the law. It is moreover especially our duty to offer our humble prayers to the Father of all mercies for continuance of His Divine favor to us as a nation and as individuals. By reason of these considerations, I, Ulysses S. Grant, President of the United States, do recommend to the people of the United States to devote the 30TH DAY OF NOVEMBER next to the expression of their thanks and prayers to Almighty God and laying aside their daily avocations and all secular occupations to assemble in their respective places of worship and observe said day as a day of thanksgiving and rest.

In witness whereof I have herewith set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this 26th day of Oct., in the year of our Lord, 1876, and of the Independence of the United States of America, the one hundred and first.

(Signed)

U. S. GRANT.

HAMILTON FISH, Secretary of State.

The great seal of this nation is of vast importance, for all the executive documents must have the impression of the "great seal" to establish their authenticity. We can find that on this the religious sentiment of the founders of the government are seen. The history of this seal is of much importance to every lover of his country; and who is not a lover of his country? The front of the seal contains the American Eagle with a shield on his breast, the olive branch in one talon and a bundle of thirteen arrows in the other, and in his beak a scroll inscribed with the motto, "*E Pluribus Unum*." Reverse, a pyramid unfinished in the zenith, an eye in the triangle surrounded with a glory, over the eye the words "*Annuit Cœptis*," God has favored the undertaking; on the base of the pyramid "*Novus Ordo, Secularum*," or a new series of ages.

The Moccasin tracks of Righteousness are seen on the money of this country, on the silver and gold. You will find on one side the Goddess of Liberty, and on the other the American Eagle, and over his head we find "In God we Trust." It is a truth that the financial prosperity of the nation depends on the aid given by Providence in the production of the soil; if we have a bountiful harvest then we will have much money in circulation; every piece of money, the five cents, twenty-five cents, fifty cents, one dollar, on it you will find the significant inscription.

THE FOOTPRINTS OF CHRISTIANITY AS SEEN IN THE NAMES AND MOTTOES OF THE STATES.

We will now call your attention to the fact that in every State of the Union you can

trace in their mottoes or names, either the Moccasin track of Righteousness or the foot-prints of Christianity. We now call your attention to the motto of our great and glorious Nation,—*E Pluribus Unum*, "Out of Many One;" Arkansas,—*Regnant Populi*, "The people Rule;" Colorado,—*Nil sine Numine*, "Nothing can be Done without Divine Aid;" Connecticut—*Qui transtulit Sustinet*, "He who brought us over Sustains us;" Florida—"In God is Our Trust;" Georgia,— "Wisdom, Justice and Moderation;" Illinois,— "State Sovereignty, National Union;" Iowa,— "Our Liberties we Prize, Our Rights we will Maintain;" Kansas gives us the following significant motto,—*Ad Astra per Aspera*, "To the Stars through Difficulties;" Kentucky,— "United we Stand, Divided we Fall;" Louisiana—"Union and Confidence;" Missouri,— "Let the Welfare of the People be the Supreme Law;" Nebraska,— "Equality before the Law;" New Jersey,— "Liberty and Independence;" New York,—*Excelsior*, "Higher;" Nevada,— "Willing and Able;" Ohio,—*Imperium in Imperio*, "An Empire in an Empire;" Pennsylvania,— "Virtue, Liberty and Independence;" Rhode Island,— "Hope;" South Carolina,— "Ready in Will and Deed;" Vermont,— "Freedom and Unity;" Virginia,— "So Always with Tyrants;" West Virginia,— "Mountaineers are Always Free;" Wisconsin,— "The Civilized man succeeds the Barbarious." Thus in most every State of the Union, do we find the impress of the Religious sentiment or the track of Righteousness in the Government. In all of them we find their aim is the amelioration of the condition of man, by the rule of right and in the light of our Christian civilization. We now hope we have satisfied the most skeptical that this is a Religious Nation, so far as principle and sentiment is concerned.

IRREPRESSIBLE CONFLICT OF AGES.

This government was formed with the principle of Right as the corner-stone. It has been well said by one that, "a broad and trackless ocean separates the Old World from the New; equally separated are the principles which underlie and give form and vitality to the institutions that prevail in the two Hemispheres." The institutions of the Old World are founded in precedent, and derive their strength from the mouldering elements of the dead past. The American institutions, on the contrary, are implanted in the living present, and depend for their strength and vitality, upon the progressive development of the human mind.

Asiatic and European nations and people are enthralled and impeded in their efforts for improvement, by the chains and manacles, the intricate web and woof of inherited tyranny. The fathers left the form behind them, but the spirit of caste found its way to this land, intended to be the asylum from oppression. The Continental Congress had met and the Declaration had gone forth to the world, of the Independence of the United States. But no sooner had the old Bell of Liberty, in the Hall of Independence, sent forth its molten notes of freedom, proclaiming liberty throughout the land, and unto all the inhabitants thereof, the power of sin in the person of slavery, entered the Halls of Legislation and then Freedom and Slavery began a conflict, which only ended with the passage of the 13th Amendment to the Constitution of the Government. It was the old battle of Right and Wrong; Free labor and Slave labor. The forces met and no decisive battle was fought; but a compromise was entered into so that while slavery triumphed in preventing the acknowledgment of the universality of Freedom, Liberty was triumphant in drawing a line and in culling out its forces.

The present century of the nation has been one of justice and injustice, during which time loud professions of Liberty have been made; orators have stood on the platform and spoke in the most glowing terms of the Liberty of this nation, while the voice of millions of men, women and children were ascending to the sky, asking the King of Heaven to hear them and to come to their deliverance, from the most cruel and wicked servitude

that ever disgraced a civilized nation. The committee who formed the immortal Declaration of Independence, had to contend with the monster Slavery. They say, "that all men are created equal," but we generally hear it quoted, "that all men are born free and equal." The last is the sentiment of humanity and the teaching of the word of God; but that could not be said in a land part free and part slave, so we find the compromise. It was not long until we find that the country was divided in sentiment, and many gave full expression to their opinions on the subject of human slavery. You may follow the conflict throughout the history of this nation, and men everywhere, were convinced that "righteousness exalteth a nation, but sin was a reproach to any people." The friends of slavery united their forces and followed the standard of sin. The sons of freedom and daughters of Liberty were true to their principles. Righteousness was then written on the banners of a large host of men and women who wanted the nation free from all the crimes of human slavery, for it was wrong to master and slave; it was the foul spot on the escutcheon of our proud nation. We can find that this was not only the thoughts of the poor, but the wise, true and consistent. We will examine this and see what they have to say about this sin of the American Nation.

William Wilberforce said: "Slavery is the full measure of pure, unsophisticated wickedness, and scorning all corruption or comparison, it stands alone without a rival, in the secure, undisputed possession of its detestable pre-eminence." Jonathan Edwards, the great and eloquent divine, said: "While you hold your negroes in slavery you do wrong, exceedingly wrong. You do not, as you would men should do to you; you commit sin in the sight of God; you daily violate the plain rights of mankind, and that in a higher degree than if you committed theft or robbery." Again he says, "every man, who cannot show that his negro hath, by his voluntary conduct forfeited his liberty, is obligated immediately to manumit him." Porteus says: "The Christian religion is opposed to slavery, in spirit and in its principle; it classes menstealers among murderers of fathers and mothers and the most profane criminal upon the earth." Fox bears testimony, that "Personal Freedom is the right of every human being. It is a right of which he who deprives a fellow creature, was absolutely criminal in so depriving him, and which he who withheld, was no less criminal in withholding." Horsely said, "Slavery is injustice, which no consideration of policy can extenuate." Johnson says: "No man is by nature the property of another. The rights of nature must be some way forfeited, before they can be justly taken away." Burke says "Slavery is a state so improper, so degrading, and so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist." Thomas Jefferson, the author of the Declaration of Independence, said: "The Almighty has no attribute which can take sides with us in such a conflict—A contest with insurgent slaves." General Bolivar: "Slavery is the infringement of all law; a law having a tendency to preserve slavery, would be the greatest sacrilege." In 1774 John Wesley declared that "it cannot be that either war or contract can give any man such a property in another as he has in his sheep or oxen. Much less is it possible that any child of man should be born a slave. If therefore you have any regard to justice, to say nothing of mercy, nor the recorded will of God, render unto all their due. Give liberty to whom liberty is due, that is to every child of man, to every partaker of human nature. Daniel O'Connell, the Irish patriot, on presenting the petition of one million five hundred thousand persons, for the immediate abolition of slavery, said with all the earnestness of his patriot heart: "I am for speedy, immediate abolition, I care not what creed or color slavery may assume, I am for its total, its instant abolition." This was the sentiment of a large number of men and women in this country.* But then we find that though the fathers thought that the institution of slavery would only last for a short time,

they were mistaken in their hopes, for it was not long after the formation of the Government that it made strong demands on the government for aid and protection in its work of bondage.

Dr. Henry Highland Garnet, D. D., my first teacher in Divinity, used the following language on one occasion: "The propagators of the system, or their immediate ancestors, very soon discovered its growing evil, and its tremendous wickedness, and secret promises were made to destroy it. The gross inconsistency of a people holding slaves, who had themselves 'ferried o'er the wave,' for freedom's sake, was too apparent to be entirely overlooked. The voice of Freedom cried, emancipate your slaves! humanity supplicated with tears, for the deliverance of the children of Africa; wisdom urged her solemn plea; the bleeding captive plead his innocence, and pointed to Christianity who stood weeping at the cross; Jehovah frowned upon the nefarious institution, and thunderbolts, red with vengeance, struggled to leap forth to blast the guilty wretches who maintained it. But all in vain; slavery had stretched its dark wings of death o'er the land; the church stood silently by; the Priest prophesied falsely and the people loved to have it so."

Again this noble son of the race says, "the diabolical injustice by which your liberties are cloven down, neither God, nor Angels, or just men, command you to suffer for a single moment. Therefore it is your solemn and imperative duty to use every means, both moral, intellectual and physical, that promises success. You had far better all die, die immediately, than live slaves, and entail your wretchedness upon your posterity. However much you and all of us may desire it, there is not much hope of redemption without the shedding of blood. If we must bleed, let it all come at once, rather die freemen, than live to be slaves."

Thus spoke this most distinguished citizen to his brethren on the subject of their wrongs. The convention did not adopt the address, but his words were prophetic and have been literally fulfilled.

THE SEED TIME OF LIBERTY.

In the conflict, through years of toil and sorrow, we witness the persistent hostility of its members to the extension of slavery. The Missouri struggle for the restriction of this wicked institution, comes next in order. There we find the State right doctrine assuming a formidable position under the famous resolutions of '98; the union of the friends of freedom. The seed sowers make their advent into the political arena, they invade the social circle, and bow at the altars of the church and attack the muzzled pulpit. They make considerable progress and meet with the pro-slavery re-action. The aggressive friends of slavery want other fields and are for the annexation of Texas, lawfully or unlawfully. Then we have the Mexican war, in the interest of the power of sin, which is a reproach to the nation and to the inhabitants of this land, for right could not afford to compromise with wrong: sin and righteousness are foes and cannot dwell in the same state in peace. We now see our grand and glorious country turned into a hunting ground, by the Fugitive Slave Law, the most nefarious that ever disgraced the nation. It was a sin against heaven and man. We next find the contest the Nebraska and Kansas struggle of 1854, where the contest was whether the States should be free. The judicial decision of Judge Taney, "that the Negro had no rights that the white man was bound to respect," was promulgated to the world; those who were trying to administer the government in the interest of slavery were jubilant, while the friends of freedom were correspondingly despondent, or they were brought to realize the true situation, and many who had been the supporters of the policy of wrong, now, for the first time, saw the logic of their political sentiment, and we find a healthy re-action in the interest of freedom and from

that time until the great struggle, in which the two armies were brought out on the field of strife, the halls of Congress, the platform, the stump and the pulpit, were crying with a loud voice that "Righteousness exalteth a nation, but sin is a reproach to any people."

Foreseeing that the nation could not maintain her power and influence, with the sin of human bondage eating at her vitals and dividing her people into hostile factions, the political parties in this country began to modify their platforms and fall in line with the growing sentiment of freedom. We find the men and women organizing Anti-Slavery Societies throughout the Northern States, and there was a corresponding awakening in the Western States, to the aggressive spirit of the institution of slavery. Then we find the growing sentiment crystalizing itself into the Free Soil Party, who went forth showing the sins of the nation, and declaring that sin was a reproach to the nation, a weakness, a foul blot on the character of the sons of freedom, and a reflection on the sacred cause of Christianity.

At this juncture the convention of 1856 met and nominated John C. Fremont, for President of the United States, and a mighty army of living men were marshalled on the side of God and universal liberty. 1,341,264 votes for Fremont; Buchanan, 1,838,169; Fillmore, 874,534.

THE SWORD OF THE LORD AND GIDEON.

The lines were well drawn on the principles of Liberty and Slavery. The next contest was the memorable raid of John Brown, who with nineteen men frightened the whole State of Virginia. He with a noble band of men went down to the State to "set the captive free," and to lighten the burden on those who were oppressed, but he failed and all of his men were captured save one, Osborn P. Anderson, who died a few years ago in Washington, D. C. We are caused to admire the spirit of this old hero, and when we see and learn of his noble conduct while suffering in prison, what a grand sight, one hand on the pulse of his dying son, and a gun in the other. See him in the court room, surrounded by foes, but calm and dignified, or when he is convicted and sentenced to the scaffold to die for his efforts to help the poor, the grand old hero said: "Christ told me to remember those in bonds as bound with them; to do toward them as I should wish them to do toward me in similar circumstances. My conscience bade me to do that. Therefore I have no regret for the transaction for which I am condemned. I think I feel as happy as Paul did when he lay in prison. He knew if they killed him it would greatly advance the cause of Christ. That was the reason he rejoiced. On that same ground 'I do rejoice, yea, and will rejoice.'"

The Hon. Charles Sumner, speaking of John Brown, said on one occasion that "on his way to the scaffold, he stooped to take up a slave child. That closing example was the legacy of the dying man to his country. That benediction we must continue and fulfill. In this new order, equality, long postponed, shall become the master principle of our system, and the very frontispiece of our Constitution."

"For whether on the scaffold high,
Or in the battle's van
The fittest place where man can die,
Is where he dies for man."

E. D. Proctor says:

Bear on high the scaffold altar all the world will turn to see,
How a man has dared to suffer that his brother may be free,
Rear it on some hillside looking North and South, and East, and West,
Where the wind from every quarter fresh may blow upon his breast,
And the sun look down unshaded from the chill December sky,
Glad to shine upon the hero, who for Freedom dared to die.

On his triumphant march from the prison to the scaffold which was to immortalize

him, he met on his way a woman with a little child, colored, the only friends in the whole throng. He stooped and kissed the child with the tenderness of a father. When coming out of his prison he seemed to walk out of the Gate of Fame, his countenance was radiant with the smiles of a clear conscience, there was a joyous expression on his face, and here was the material out of which was made the grand old song,

John Brown's body lies mouldering in the ground,
But his soul goes marching on.—Glory, glory hallelujah.

THE MARCH TO FAME AND IMMORTALITY.

A winter sunshine, still and bright,
The Blue Hills bathed with golden light,
And earth was smiling to the sky,
When calmly he went forth to die.

The old man met no friendly eye,
When last he looked on earth and sky ;
But one small child, with timid air,
Was gazing on his hoary hair.

As that dark brow to his upturned,
The tender heart within him yearned ;
And, fondly stooping o'er face,
He kissed her for her injured race.

But Jesus smiled that sight to see,
And said, "He did it unto me ;"
The golden harps then sweetly rung,
And this the song the Angels sung :

"Who loves the poor doth love the Lord ;
Earth cannot dim thy bright reward ;
We hover o'er yon gallows high,
And wait to bear thee to the sky."

—*L. M. Childs.*

THE ATTEMPT TO BUILD A GOVERNMENT ON THE NEGRO.

The next step in the conflict of the Anti-Slavery principle in this government, was when the conflict was not with arguments, but with bullets on the bloody field of battle. The friends of slavery and wrong were determined to have a government founded on what they thought was the proper relation of the white man and the negro. The object of this government is best stated by Alexander H. Stephens, in his speech on his election to the Vice Presidency: "The new Constitution has put at rest, forever, all the agitating questions relating to our peculiar institution—African slavery as it exists among us—the proper status of the negro in our form of civilization. This was the immediate cause of the late rupture and the present revolution. Jefferson in his forecast, had anticipated this as the 'rock upon which the old union would split.' He was right, but whether he comprehended the great truth upon which that rock stood and stands, may be doubted. The prevailing ideas entertained by him and most of the leading statesmen at the time of the formation of the old Constitution, were that the enslavement of the African was in violation of the laws of nature; that it was wrong in principle, socially, morally and politically. These ideas were fundamentally wrong; they rested upon the assumption of the equality of the races. This was an error. It was a sandy foundation; and the idea of a government built upon it—when the storms came and the winds blew, it fell." But says this distinguished statesman, "our government is founded upon exactly the opposite ideas; its foundations are laid, its corner-stone rests upon, the great truth that the negro is not equal to the white man; that slavery, subordination to the superior race, is his natural and normal condition. [Applause.] This, our new government, is the first in the history of the world, based upon this great physical, philosophical and moral truth."

Thus we find that the Southern Confederacy was built on the principle of wrong to one part of the human family, as it is here announced that it was the first in history, and

if we are to take its life as an example of the governments which are builded on the sand, then I think that the government which he declares as having fallen, is still standing, the designs of the Confederacy to the contrary notwithstanding.

Mr. Stephens says further on: "That many governments have been founded upon the principle of enslaving certain classes, but the classes thus enslaved were of the same race, and their enslavement in violation of the laws of nature. Our system commits no such violation of nature's laws. The negro, by nature, or by the course against Canaan, is fitted for that condition which he occupies in our system."

Listen to this impious cant: "The substruction of our society is made of the material fitted by nature for it; it is in conformity with the Creator. It is not for us to inquire into the wisdom of His ordinances, or to question them. Our Confederacy is founded upon principles in strict conformity with these laws. This stone which was rejected by the first builders, is become the chief stone of the corner in our new edifice." [Applause.] With this idea we had a war for the preservation of the Union, and it was convinced. It is apprehended that the civilized world will be against us. I care not who or how many they may be; when we stand upon the eternal principles of truth. We are obliged to and must triumph."

The friends of the Confederacy threw down the gauntlet of defiance, their mighty host of the Moloch of slavery united their armies and went forth to battle. The gallant Boys in Blue, at the bngle call of Abraham Lincoln, come forth from the hill-side, and gathered from the plains, with the boldness of the Spartian band of Leonidas, and with a valor that would have honored the Golden Legions of Rome in her palmiest days; they drew their loyal swords and shouldered their patriotic muskets in defense of the constitution and the union. The contending armies confronted each other, on the field and in the halls of legislation. The fate of the nation was to be decided by the sword. Then my poor, bleeding, bruised and oppressed race was between the upper and nether mill-stones. They were between the two contending forces. Sad was the sight, sorrowful was the morning watch of the day of freedom. Who of the millions can comprehend the suffering of five million souls? Who can weigh the sighs that escaped from them then? Who can measure the suspense in the struggle, and what book would contain the record of their many woes? Why

"Were all the gags, bolts, bars and locks
The thumb-screws, handcuffs and the chain,
The branding-iron and the stocks,
That have increased the Afric's pain,
Piled up by skillful smith or mason,
With care, in one great concave heap,
Those gory gyves would form a basin,
Unnumbered fathoms wide and deep.

Could all their blood and tears alone
Flow in this basin deep and wide,
The proudest ship the world hath known
Would on that basin's bosom ride;
And then could all their groans and sighs,
Their anguished wailings of despair,
But freight that ships just where she lies,
'Twould sink that mammoth vessel there."

THE TRIUMPH OF LIBERTY IN WASHINGTON.

The result of the conflict was the most glorious triumph of the principle of liberty and equality to all men, over the armies of those who were determined to make the victory come on the side of wrong. The result of the conflict was that the government abolished the wicked institution in the District of Columbia, and the chains of the bondsman were no longer heard in the capital of the nation, and when they joined in singing:

All hail the day of gladness,
 We banish fear and sadness,
 Our voices clear, in loudest strain we raise,
 And freedom's praises singing,
 Our hymns of joy out-ringing,
 To him who crowns the labors of our days.

O, tell wide the story,
 How like a crown of glory,
 She rests on bright Potomac's gentle stream;
 Her name now ascending,
 Her influences blending
 In beauteous rays, o'er Southern plains shall beam.

There freedom's sun is shining,
 The slave no more repining,
 For wife and children separated wide:
 Nor scourges without number,
 Or shrieks awake his slumber
 In slave-marts, by the river's flowing tide.

CHORUS:—Sing! sing, ye grateful hearted.
 Bring songs of triumphant melody:
 In sweetest numbers sounding,
 While hill and vale resounding,
 Fair Washington our capital is free.

J. Madison Bell, the Bard of Toledo, gives the following:

Unfurl your banners to the breeze!
 Let Freedom's tocsin sound amain,
 Until the islands of the seas
 Re-echo with the glad refrain!
 Columbia's free, Columbia's free!
 Her teeming streets, her vine-clad groves,
 Are sacred now to Liberty,
 And God, who every right approves.

Thank God, the Capital is free!
 The slaver's pen, the auction-block,
 The gory lash of cruelty,
 No more this nation's pride shall mock;
 No more, within those ten miles square,
 Shall men be bought and women sold;
 Nor infants sable-hued and fair,
 Exchanged again for paltry gold.

A GRAND PARTY OF POLITICAL RIGHTEOUSNESS

Was organized, and in the memorable conflict of 1860 Abraham Lincoln was elected President of the United States, and the things which made this party great were the position it occupied on the question of slavery, and the grand old principle of right. Its success over injustice to the negro and disloyalty to the government stands as a monument to its memory; and the chains and handcuffs of the bondsmen of the South, are the base of the grand pyramid of the triumphs of liberty. The tracks of Righteousness are seen everywhere in this land of ours. Let us see what this grand party has done for us and the nation.

1st. It saved the nation's life and snatched it from the jaws of dissolution. 2nd. It gave the country a free soil, free men, free speech, free press, free schools and free pulpits. 3rd. The Proclamation of President Lincoln, the bow of promise was hung out for ninety days, and the fate of the race was in the balance, but in due time the Proclamation of Emancipation was issued and went forth to the world. The prayers of the oppressed went up to heaven that the brazen doors of oppression should be opened, and that the captive might go free. It was so; a grand and glorious day was it when the works of freedom was done. The Proclamation has the following as its close: "Trusting to the deliberate judgment of posterity and the gracious favor of Almighty God." Then since his faith was well founded, he arose and followed his leader and feared no danger. Mrs. F. E. W. Harper says of the Proclamation:

"It shall flash through coming ages,
 It shall light the distant years;
 And eyes now dim with sorrow,
 Shall be brighter through their tears."

The Amendments to the Constitution, first, the 13th, forever prohibiting slavery ; second, the 14th, defining citizenship and giving the oath to all men in the courts of the United States—the key-stone in the arch of the temple of American liberty was finally secured and raised to its appropriate place, amid the acclamations of the struggling millions and the shouts of triumph from the lovers of right and justice. Then once more the nation took up its line of march to honor and success. The war cloud went down behind the horizon, we hope to rise no more, and the sun of peace, plenty and prosperity has arisen in the east, and is now sending its powerful influence through all the avenues of commerce, trade and agriculture. The highways to the mountains of knowledge were thrown open, and the ignorant are invited to come to the fountains and partake of the sweet waters, drink and live, study and be wise. Thus while the country was awakening to the duties of the hour, the grand Centennial year came upon us and found a nation grand in all that makes a nation great. Let all the people sing praises to the Lord.

Let us see what it is that makes us so great ; wherein lies our strength. What has made us one of the greatest powers of the earth, politically and intellectually ? Have we come to the conclusion that it is Righteousness that exalteth a nation ? We have met to-day at the request of the President of the United States, Ulysses S. Grant, and also the Governor of our beloved State, Rutherford B. Hayes. For what ? Why call us from our homes ? Why come to the house of God ? Why not go to the hall of mirth and to the places of amusement to-day ? No that is not what they want us to do. We are commanded to go to our "several places of worship, and there offer up thanks to Kind Providence which has brought our nation through the scenes of another year, and blessed the land with peace, plenty and prosperity." Then as Americans we have reason to rejoice and congratulate ourselves on the greatness of our beloved country, at this the close of the first hundred years of experimental government of the people, by the people, and for the people. To be a citizen of this vast country is something, and to share in its privileges and duties is more than something.

Have you any idea of the vastness of this country ? Dr. Ledyard says in showing that to whomsoever much is given, much is required :

1. The first fact, then, which demands attention is that ours is a nation to which *much has been given*. Look at this truth in a *material* sense. In the mere matter of extent the statement just made is seen to be true. We have a territory that measures at the points of greatest length, from east to west, 2,600 miles, and from north to south 1,600 miles and that includes an area of 3,230,572 square miles. These stupendous figures will be plainer to us if we remember that France, before the loss of the German provinces, contained only 203,000 square miles, or one-fifteenth of ours ; and England, including Wales, comprises only 51,000 square miles, or less than one-sixtieth of the area of the United States. Important as was the ancient land of Palestine in the history of the race, its entire length might be multiplied nearly twenty times along the straight line between Cape Cod and the Pacific coast, and 500 countries of the size of that old home of Israel might be accommodated within our borders, with room to spare ! And in these estimates we have not taken into account our Russian American possessions, which add to that which has been indicated a region about twice the size of France. In this sense, therefore, of the extent of our domain, much has been given us. Mere vastness of territory, however, is not necessarily a distinguished blessing. The great desert of Northern Africa is about the size of the United States, yet no nation would consider it a specially desirable possession. But our noble expanse is by no means a Sahara. We have more than 3,000,000 square miles, not of desolation, but of richness, or fertility, of all that secures the material wealth and greatness of a people. Our mountains are full of mineral treasures ; our plains and valleys already teem with valued products of the soil, or wait to reward with abundance the labors of the workmen. Gold and silver, lead, copper, and iron, lumber and coal, cotton and wool, and breadstuffs, all are produced easily and abundantly in this favored land, and the catalogue of our productions is almost a transcript of a list of the needs of men.

Then we should rejoice at our educational facilities, which are greater in some respects than any nation on the face of the earth. Our common schools, or the colleges of the poor, stand up like a beacon light to the nations of the earth, and the down-trodden millions of all races and all climes hear our call saying, arise and shine, thy light has come; and the glory of the grandest Republic that the sun shines on, says arise and come and enjoy the banquet that I have spread for the children of men.

REASONS WHY THE AMERICAN NEGRO SHOULD REJOICE IN THIS HOUR OF THANKSGIVING.

We are in a peculiar situation as a race. Our way has been one of toil, sorrow and pain; we have been hewers of wood and drawers of water, the laborers in the field of toil; we have been the bone and sinew in the Southern States; we have moistened the soil with our salt tears, forced by wrong and oppression from our sorrowful and bleeding hearts; we have consecrated the field with the crystal drops of labor, and baptized the whole with the blood drawn from our backs by the gory lash. The temples of learning have been closed against us; the word of life and light sealed by wicked law, and we have been compelled to find the way to heaven by the flickering light of inspiration or intuition, rather than by the brilliant and luminous rays of revelation; we were chained and whipped because we could not walk nor run. The hymenial altars were burned in our presence; the sacred ashes were scattered to the winds of heaven; our wives were not our own; our children were not our own; the virtue of our daughters were sold to the highest bidder; but amid all of this we have had a strong faith in God, and lively hope of the final triumph of right over wrong.

To-day we can say: "The Lord has done great things for us, whereof we are glad." Every heart can rejoice in the position we occupy, that of citizens, with all the obligations and all the privileges that are ours. If we cannot exercise them everywhere, they belong to us and by the blessing of God,

1st. We should be thankful that the new century finds us not as the old one found our fathers, then they were slaves, now there is no slave within our borders, no master in our land, every man is free, owning no master but his God above him and his own free will.

2nd. The great change in public sentiment in favor of the equality of man, and the general feeling that "God hath made of one blood all nations of men for to dwell on all the face of the earth." While the iron hand of war wrung from many unwilling lips the expression of Peter, "I perceive of a truth that God is no respecter of persons." The sentiment is now imbedded in the constitution of our country and crystalized in the Civil Rights Bill.

3rd. The political status of the Negro is something to make us thankful. The recognition of his manhood in the election and appointment to offices of trust, honor and emolument. We have in the short time we have been out of the house of bondage, furnished, what no race of men ever did, in so short a period from their emancipation, men who have filled with credit to the race, satisfaction to the government, and honor to themselves, the positions of Representatives, Congressmen, State Senators, United States Senators, Secretaries of State, Commissioners of Education, Lieutenant Governors, Judges of Circuit and Supreme Courts, in fact we have filled almost every office from a Constable to United State Senator. This in the short space of thirteen years. Thus we close up the old century and meet the new as men, taking a part in the administration of the laws of this grand State of ours.

4th. Educationally we have reason to rejoice with the rest of the progressive men and women of our land. The facilities for the acquisition of a common school education are of a very superior kind, and the teachers in the school are an improvement on those of my day. The methods of instruction are far superior to those of ten years ago. We have

comfortable houses and good teachers for our children, and if we can only give them a little corn bread and meat and keep their backs covered, they can go to school and qualify themselves for usefulness and honor in this life, and for glory in the one to come. We must educate! we must educate! I say with all the earnestness of the soul, or short will our position of honor in this country be. We must be able to meet thought with thought, reason with reason, fact with fact, argument with argument, on the platform and in the pulpit. Let our banners be thrown out, and on their ample folds written in letters of living light, educate the head to think, the heart to feel and the hands to work.

Another hopeful sign in the race is the general desire of our young men and young women to improve their talents and time by becoming useful to their neighbors. The establishment of schools of learning of a high and low degree, the founding, controlling and supporting of a school of learning of the highest order, is a sign unmistakable that we are worthy of the position we providentially occupy in this country. We will be judged by what we do for the education of the race; we must not be satisfied with the position of followers, but we must qualify ourselves for leaders in the war against ignorance and sin. Fall in line young men! Fall in line young women! Old men clear the way and let the children come in! Mothers send on the re-enforcements to the hall of knowledge and let us storm the outer works and take the forts, ignorance, sin and intemperance, and hold it. Hold the fort! Hold the fort! says the coming generation, for we are coming.

One word to the young men who are aspiring to the ministry, in the Christian Church. You may not hope to be a Paul, a Peter or John, in the church of God, yet it is in your power to attain to an eminent position in the moral and religious world. I insist on every young man and woman to aim high and labor hard, and follow the example of the great men, who have gone on before us and left their moccasin tracks in the sands of time. Strive to be as eloquent and learned as Payne; as brilliant in speech and as versatile in the knowledge of men and things as Campbell; as profound, pathetic and effective a worker as Wayman; as persevering and firm in character as Shorter; as sweet in expression, beautiful in diction and captivating in native and cultured eloquence as Ward. May you be as Catholic in spirit and comprehensive in thought, as the unconquerable and faithful Brown. Then if you want a worthy example of energy and success look on that king of negro editors, Dr. B. T. Tanner, a man of rare ability and extensive knowledge. He wields the most trenchant and powerful pen of any negro in America, when he speaks of the wrongs of the race, or the effects of sin on man and the nation. His sentences burn like caustic. He shades his picture in darkness of the night or the moonlight of evening. But when he portrays the glory of truth, justice, righteousness and God, he dips his pencil in the sunlight of universal truth and says that "righteousness exalteth a nation," and "happy are the people whose God is the Lord."

Religiously we can congratulate ourselves and the race on the marked improvement in the ministry and membership. There was a time when the people were satisfied with a minister if he had a large mouth and a good pair of lungs; but not so now, they will not take sound for sense. They want an educated man; they want one fully qualified for the work and they are willing to pay for his services. But they are not willing to pay for smoking, talking and cant, but want thought, living and burning thought, and then they will be satisfied.

I am of the opinion that the ministry of to-day are coming up to the requirement of the age. They are everywhere studying and investigating, and many are workmen that need not be ashamed. Then with an intelligent ministry and a holy and loving congregation, we can join with the other churches of the Lord in singing praise to the Great Giver of all good and perfect gifts. The church of which we are members and of which I am one

of the ministers, is doing a grand work. When the nation was born, the church was unborn, but it now has the following army at work for God and humanity:

THE A. M. E. CHURCH, MAY 1876.

Bishops.....	6
Annual Conferences.....	28
Traveling Preachers	1,429
Local Preachers.....	3,168
Local Exhorters.....	2,638
Full Members.....	213,675
Probationers.....	33,829
Total.....	254,739
Sunday Schools.....	2,430
Superintendents.....	2,513
Teachers.....	8,072
Scholars.....	120,331
Volumes in Library.....	151,321
Number of Church Buildings.....	1,950
Probable Value.....	\$3,332,222
Parsonages.....	110
Probable Value.....	55,000
Contingent Money	\$ 2,976 85
Pastors' Support.....	201,984 90
Presiding Elders' Support.....	23,896 60
Dollar General Expenses.....	28,009 97
Sunday School Money.....	17,415 32
Missionary Money.....	3,872 72
Building and Repairs.....	169,558 60
Total.....	\$447,714 96

THE FOLLOWING ARE THE CHIEF OFFICERS OF OUR CHURCH:

Bishop D. A. Payne, D. D., Wilberforce University, Xenia, Ohio.
 Bishop A. W. Wayman, 127 East Baltimore Street, Baltimore, Maryland.
 Bishop J. P. Campbell, D. D., LL. D., 1923 North 11th Street, Philadelphia, Penn.
 Bishop J. A. Shorter, Wilberforce University.
 Bishop T. M. D. Ward, New Orleans, Louisiana.
 Bishop J. M. Brown, D. D., Howard University, Washington, D. C.
 Rev. J. H. W. Burley, Financial Secretary, 1214 16th Street, N. W., Washington, D. C.
 R. H. Cain, D. D., Missionary Agent, Charleston, South Carolina.
 J. C. Embry, Commissioner of Education, No. 1104 Cherokee Street, Leavenworth City, Kansas.
 H. M. Turner, D. D., LL. D., General Business Manager Publishing Department, 631 Pine Street, Philadelphia.
 B. T. Tanner, D. D. Editor of the CHRISTIAN RECORDER.
 Rev. C. L. Bradwell, Traveling Agent.
 Benjamin W. Arnett, B. D., Secretary of General Conference, Urbana, Ohio.
 J. P. Underwood, Secretary of Ohio Annual Conference.
 Benjamin F. Lee, B. D., President of Wilberforce University, Xenia, Ohio.
 I think with the facts enumerated it is a sufficient justification of our meeting to-day in the church to thank God.

I am aware that while we are reasonably secure in person, that our brethren in the South have been hunted like wild beasts and shot down for no offense only that God made

them black. Their homes have been made desolate and murder has gone far in the sunlight of our christian civilization, and committed crimes which would bring a blush on the cheek of the Arab. Men and women have had to flee for their lives and live in the swamp or woods. School houses have been burned, and churches destroyed; ministers of the Gospel have run away by the light of their own burning temple of worship; terror, intimidation, wrong and crimes of every description have been committed in the name of Liberty. Our hearts have melted when we heard of the suffering of our people, and our ears have been filled with bitter crying and wailing from the South land. The lightning has flashed the tidings of death; the mails have been filled with messages of blood; the atmosphere moistened with the tears of my poor bleeding race. My God, hear prayer and have mercy on us! and deliver us from the cauldron of affliction, sorrow and death.

Oh, that Justice would open her ear to our plaintive petition and hold with even hand her scales. We know that it is said that Justice is blind but can always hear the testimony of her subjects. We have thought some times that Justice was either asleep or deaf to the interest of the negro race of this country, for all the avenues to her temple have been closed to the weeping millions, but we hope that she will hear our cry and cause the cloud that hangs over us like the pall of death or the chariot of destruction to be removed. Though our eyes are filled with tears and our hearts with sadness, we rise up from our seats and lift up our hearts to the God of the nation, and send our voice on the startled air, that "Righteousness exalteth a nation but sin is a reproach to any people."

Then may the voice of the four millions of men, women and children of the African race utter the word that "sin is a reproach to any people." May it be heard from where the Androscoggin meanders in the pine forest of Maine to where the Rio Grande kisses the warm waters of the Gulf. And may the sad refrain begin on the Atlantic's hesperian strand and increase in tone and volume until it reaches the Pacific's golden gates, that sin is a reproach! sin is a reproach! sin is a reproach to any people!

The following lines were prepared by Mrs. F. E. W. Harper, to be read at the unveiling of "Allen Centennial Monument," and they are golden words, expressing the sentiment of my heart and are at the same time the voice of the coming generation; the matin song of the second century for the moving millions of the negro race. Hear it! sing it! shout it, ye sons and daughters of America:

WE ARE RISING.

We are rising, as a people,
We are rising, to the light;
For our God has changed the shadows
Of our dark and dreary night.
In the prison house of bondage,
When we bent beneath the rod,
And our hearts were faint and weary,
We first learned to trust in God.

We are marching along, we are marching along,
The hand that broke our fetters was powerful strong.
We are marching along, we are marching along,
We are rising as a people, and we're marching along.

For the sighing of the needy,
God, himself did bare his hand,
And the footsteps of his judgments,
Echoed through the guilty land;
When the rust of many ages,
On our galling fetters lay,
He turned our grief to gladness,
And our darkness into day.

We are marching along, etc.

Unto God, be *all* the glory,
 That our eyes behold the sight,
 Of a people, peeled and scattered
 Rising into freedom's light.
 Though the morning seemed to linger,
 O'er the hill tops far away
 And the night was long and gloomy,
 Yet he was our shield and stay.
 We are marching along, etc.

Help us, Oh! great Deliverer,
 To be faithful to thy Word,
 Till the nation's former bondmen,
 Be the freemen of the Lord.
 Teach, Oh, Lord, our hands to battle
 'Gainst the hosts of vice, and sin.
 And with Jesus, for our Captain,
 The victory we shall win.
 We are marching along, etc.

THE DANGER TO OUR COUNTRY.

Now that our national glory and grandeur is principally derived from the position the fathers took on the great questions of right and wrong, and the career of this nation has been unparalleled in the history of the past, now there are those who are demanding the tearing down the strength of our national fabric. They may not intend to tear it down, but just as sure as they have their way, just that sure will they undermine our superstructure and cause the greatest calamity of the age. What are the demands of this party of men? Just look at it and examine it for yourselves, and see if you are willing that they shall have their way; or will you still assist in keeping the ship of state in the hands of the same crew and run her by the old gospel chart! But ye men who think there is no danger listen to the demands of the Liberals as they choose to call themselves:

"Organize! Liberals of America! The hour for action has arrived. The cause of freedom calls upon us to combine our strength, our zeal, our efforts. These are

THE DEMANDS OF LIBERALISM:

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for sectarian educational and charitable institutions shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Let us boldly and with high purpose meet the duty of the hour."

Now we must not think that we have nothing to do in this great work, for the men who are at the head of this movement are men of culture and intelligence, and many of them are men of influence. They are led by that thinker and scholar, F. E. Abbott, than whom I know but few men who has a smoother pen, or who is his equal on the battle-field of thought. He says in an address on the duty of his leagues:

"My answer may be a negative one to all who see nothing positive in the idea of liberty. The conviction I refer to is this: that, regarded as a theological system, CHRISTIANITY IS SUPERSTITION, and, regarded as an organized institution, CHRISTIANITY IS SLAVERY. The purpose I refer to is this: that, whether regarded as theology or a church, CHRISTIANITY SHALL WHOLLY CEASE TO EXERCISE INFLUENCE IN POLITICAL MATTERS. Although the national Constitution is strictly secular and non-Christian, there are many things in the practical administration of the government which violate its spirit, and constitute a virtual recognition of Christianity as the national religion. These violations are very dangerous; they are on the increase; they more and more give Christianity a practical hold upon the government; they directly tend to strengthen the influence of Christianity over the people, and to fortify it both as a theology and a church; and they are therefore justly viewed with growing indignation by the liberals. Not unreasonably are they looked upon as paving the way to a formidable effort to carry the Christian Amendment to the Constitution; and the liberals are beginning to see that they must extinguish the conflagration in its commencement. I believe all this myself, with more intense conviction every day; and therefore I appeal frankly to the people to begin now to lay the foundations of a great National Party of Freedom. It is not a moment too soon. If the liberals are wise, they will see the facts as they are, and act accordingly. Not with hostility, bitterness, defiance, or anger, but rather with love to all men and high faith in the beneficence of consistently republican institutions, do I urge them most earnestly to begin the work at once."

He acknowledges that this is a religious nation and wants all men to assist him in eliminating the grand old granite principles from the framework of our national union. Will you do it freeman; will we sell the temple reared at the cost of so much precious blood and treasure? These men would have us turn back the hands on the clock of our national progress, and stay the shadow on the dial plate of our christian civilization; they would have us call a retreat to the soldiers in the army of Christ; the banner of the cross they would have us haul down, and reverse the engines of war against sin and crime; the songs of Zion they would turn into discord, and for the harmony and the melody of the sons of God, they would give us general confusion; they would have us chain the forces of virtue and unloose the elements of vice; they would have the nation loose its moorings from the Lord of truth and experience and commit the precious interest, morally, socially; religiously and politically to the unsafe and unreliable human reason; they would discharge God and his crew and run the ship of State by the light of reason, which has always been but a dim taper in the world, and all the foot-prints it has left are marked with the blood of men, women and children. No nation is safe when left alone with reason.

But we have no notion of giving up the contest without a struggle or a battle. We are aware that there is a great commotion in the world of thought. Religion and science are at arms length contending with all their forces for the mastery. Faith and unbelief are fighting their old battles over again, everything that can be shaken is shaking. The foundations of belief are assaulted by the army of science and men are changing their opinions. New and startling theories are promulgated to the world; old truths are putting on new garbs. Error is dressing in the latest style, wrong is secured by the unholy alliances, changes in men and things, revolution in church and state, Empires are crumbling, Kingdoms tottering; everywhere the change is seen. In the social circle, in the school house, in the pulpit and in the pews. But amid all the changes and revolutions

their are some things that are unchangeable, unmoveable and enduring. The forces that underlie the vital power of christianity are the same yesterday, to-day, to-morrow and forever more. They are like their God, who is omnipotent, immovable and eternal, and everywhere truth has marched it has left its moccasin tracks.

THE CONCLUSION OF THE WHOLE MATTER.

We have patiently tried to examine the record of the nations of antiquity and learn the cause of their decay and decline, their fall, why their early death; and why so many implements of destruction around and about their tombs, and everywhere, in the silent streets, mouldering ruins, tottering columns, mouldy and moist rooms, and the united voice from the sepulcher of the dead past is, "sin is a reproach to any people." We see it written on the tombs of the Kings, and engraven on the pages of time, "sin is a reproach to any people." These are the principles of governments, Right and wrong; and the people who are the advocates of Right have bound themselves together and by their united effort they have brought light out of darkness and forced strength out of weakness.

We as a nation have a grand and glorious future before us. The sun of our nation is just arising above the horizon and is now sending his golden rays of peace from one end of the land to the other. The utmost extremities of the members of the body politic are warm and in motion by the commercial and financial activities of the land. Her face is destined to blush with beauty when peace and justice shall be enthroned. The grand march of progress shall mark her in her onward advancement in moral strength, intellectual brilliancy, and political power. Then we can say that we give to every man, woman and child the benefit of our free institutions, giving all the benefits of our common school and the freedom to worship God under their own vine and fig tree. Then will we see written on the banner of our free, redeemed and disenthralled country, the sublime words written, not in the blood of men, but in the sun-light of truth, that "Righteousness exalteth a nation." It will fall like the morning dew on the lowly; it will descend like the showers of May on the poor; and like the sun it will shine on the good and bad, dispensing from the hand of plenty the blessings of a government founded on the principle of justice and equality.

Standing on the threshold of the second century of the nation's life, with the experience of the past lying at our feet, we are saluted by the shout of triumph from the millions who left their homes and business and attended the Great Exposition of the skill and genius of the world, collected at Philadelphia. We were permitted to receive the greetings from the oldest to the youngest nation of the earth. Egypt and the United States clasped hands over the waste of 5,000 years, and lay their treasures at the feet of our civilization. The material, intellectual and mechanical deterioration of the one, and the unprecedented progress of the other, stand in great contrast; in all that makes the nation great,—morally, religiously and socially, the young nation is ahead.

Following the tracks of righteousness throughout the centuries and along the way of nations, we are prepared to recommend it to all and assert without a shadow of doubt, that "Righteousness exalteth a nation"; but on the other hand following the foot-prints of sin amid the ruins of Empires and remains of cities, we will say that "sin is a reproach to any people." But we call on all American citizens to love their country, and look not on the sins of the past, but arming ourselves for the conflict of the future, girding ourselves in the habiliments of Righteousness, march forth with the courage of a Numidian lion and with the confidence of a Roman Gladiator, and meet the demands of the age, and satisfy the duties of the hour. Let us be encouraged in our work, for we have found the moccasin track of Righteousness all along the shore of the stream of life, constantly ad-

vancing, holding humanity with a firm hand. We have seen it "through all the confusion of rising and falling States, of battle, seige and slaughter, of victory and defeat; through the varying fortunes and ultimate extinctions of Monarchies, Republics and Empires; through barbaric irruption and desolation, feudal isolation, spiritual supremacy, the heroic rush and conflict of the Cross and Crescent; amid the busy hum of industry, through the marts of trade and behind the gliding keels of commerce."

And in America, the battle-field of modern thought, we can trace the foot-prints of the one and the tracks of the other. So let us use all of our available forces, and especially our young men, and throw them into the conflict of the Right against the wrong.

Then let the grand Centennial Thanksgiving song be heard and sung in every house of God; and in every home may thanksgiving sounds be heard, for our race has been emancipated, enfranchised and are now educating, and have the gospel preached to them!

Sons of freedom, sing the glad hymns of praise on the Western plains! Daughters of sorrow shout the joyful tidings amid the savannahs of the South-land! Proclaim it on the Atlantic's western strand and declare it on the slopes of the Pacific! Humble followers of the Son of Mary, chant the eternal truth in the temple of the Most High, that "Righteousness exalteth a nation, but sin is a reproach to any people!"

We invite every nation, kindred, tongue and people, to come to our land. Come from the bogs of Ireland; come from the dykes of Holland; come from the mountains of Switzerland; and from the sunny plains of Italy, and enjoy a government made for man! Come from the jungles of Africa or Egypt, the university of the infant world; come from Asia the cradle of humanity; come and bring your gifts from the Islands of the South Sea and spice land! Come ye men of every clime and race and see a nation founded in Righteousness, guarded by Justice, and supported by truth and equity, and defended by God!

When thus united in one grand commonwealth of nationalities the universal prayer will be,

"Show us our Aaron, with his rod of flower!
Our Miriam, with her timbrel soul in tune!
And call some Joshua, in spirits power,
To poise our sun of strength at point of noon.
God of our fathers! over sand and sea,
Still keep our struggling footsteps close to thee."

CENTENNIAL THANKSGIVING CONCERT EXERCISES,

—BY—

ST. PAUL A. M. E. SABBATH SCHOOL, DEC. 3, 1876.

PROGRAMME:

1. HYMN—"Praise God etc.,".....SCHOOL
2. RESPONSIVE READING—I Chron. 16: 7-36.
3. Queries on Scriptural lesson read, and as to the causes for Thanksgiving by.....SUPERINTENDENT
4. PRAYER.....PASTOR
5. THANKSGIVING ANTHEM—"Sing Unto the Lord with Thanksgiving,".....CHOIR
6. READING PRESIDENT'S THANKSGIVING PROCLAMATION.....PASTOR
7. QUESTION—"Will you tell me what the Bible says about expressing thanks to God?".....SUPERINTENDENT
RESPONSE—"God called His people to Thanksgiving,".....SCHOOL
8. RECITATION—Class No. 1, Males: Wm. Lucas, Teacher—"God enjoined Thanksgiving upon his people by the Law of Moses,"—W. M. Tudor, Ex. 23: 14-16; Robt. Myers, Deut. 16: 13; Lewis Cleveland, Deut. 12: 7; Teacher—"And God wished this to be a willing sacrifice,"—Lev. 22: 29; Wm. Williams—"God called his people to Thanksgiving by the Psalmist," Psal. 105: 1; Frank E. Boyd, Psal. 92: 1; Wm. Logan, Psal. 95: 1-2; Class, Psal. 107: 21-22.
9. RECITATION—Class No. 2, Males, Henry Adams, Teacher *vice* Thos. Washington, resigned—Class, "God called his people to Thanksgiving by the Apostles"; Teacher—I Tim. 2: 1; O. Sam. Andrews, Col. 4: 2; P. Ross Hendrix, Heb. 13: 15; H. L. B. Gilbreth, 1 Tim. 4: 4; B. F. Didlick, Phil. 4: 6; W. C. Guy, Col. 3: 15; Class, 1 Thess. 5: 18.
10. RESPONSIVE CHANT,—Psal. 136.
11. QUESTION—"Give some of the reasons for Thanksgiving.".....SUPERINTENDENT
RESPONSE—"We give thanks because of temporal mercies.".....BOYS
12. RECITATION—Class No. 3, Males, John M. Jones, Teacher, Class—Psal. 106: 1; Giles Watson, Psal. 100: 4; Thos. Washington, Psal. 100: 5; Teacher, Psal. 65: 9; Thos. Adams, Psal. 65: 90; Jno. Pulpress, Psal. 65: 11; Isaac J. Waugh, Psal. 65: 12; Raymond Andrews, Psal. 65: 13.
13. RECITATION—Class No. 6—Infant Class—M. A. Bowles Teacher, Class, Psal. 147: 7; Teacher, Psal. 47: 8; Class, Psal. 147: 9.
14. SINGING AND CHANT—Psal. 23.....PUPILS OF THE GRAMMAR SCHOOL.
15. RECITATIONS—Female Classes.—Girls, "We give thanks because of the gift of Jesus Christ,"—Class No. 4, M. Galter, Teacher, 2 Cor. 6: 15; Class No. 5, Bessie Adams, Teacher, Col. 2: 6-7; Class No. 2, Thos. Andrews, Teacher, 2 Cor. 2: 14; Class No. 1, E. J. Rector, Teacher, 2 Thess. 1: 3.
16. RECITATIONS—Class No. 3, Julia W. Roberts, Teacher,—Class, "We are to thank God because of his promise to redeem his people;" Carrie Jones, Isa. 51: 3; Alice M. Reynolds, Jer. 30: 18; Josie Roberts, Jer. 30: 19; Teacher, John 4: 36.
17. SONG—"O, Come to Christ,".....SCHOOL
18. RECITATION—Superintendent, "How did God's people express their gratitude to Him?" Answered by School, Psal. 75: 1; Class No. 1, males, "They gave thanks in Solomon's Temple, 2 Chron. 5: 13; Class No. 2, males, "They gave thanks after the rebuilding of Jerusalem," Neh. 12: 27; Class No. 3, males, "They gave thanks at the re-building of the Second Temple," Ezra 3: 10-11; Class No. 7, females, Sadie R. Guy, Teacher, "David gave thanks in captivity," Dan. 2: 23, Dan. 6: 10.
19. RECITATION—Class No. 5, Girls, "Anna the Prophetess gave thanks for the coming of a Savior,"—Luke 2: 36-38; Class No. 2, Girls, "Jesus gave thanks when he fed the people," Mark 8: 6; Class No. 3, Girls, "Jesus gave thanks when he instituted the Lord's Supper,"—Matt. 26: 27-28.
20. RECITATIONS—Class No. 1, Girls, "Paul gave thanks;" Maggie Tudor, 1 Cor. 1: 4; Fanny Johnson, Rom. 1: 8; Ella Hendley, 2 Thess. 2: 13; Hattie Hendley, Acts 28: 15; Dora Gales, Acts 27: 35; Anna B. Coats, 1 Cor. 15: 5-7.
21. ANTHEM—"I was Glad, etc.".....PUPILS OF GRAMMAR SCHOOL.
22. RECITATIONS—Superintendent, "We see that God commanded his people to be thankful, and that his best saints have joined in thanksgiving. What then will we do? As for myself, I would like to be able to say: Psal. 30: 12; J. H. Chavers, organist,—Psal. 150, Psal. 69: 30; Rev. B. W. Arnett, Pastor,—Psal. 35: 18; All, Psal. 79: 13; Superintendent, "Then may we, after all the thanksgiving days of earth are over, unite in the song of God's redeemed ones in heaven."—Rev. 7: 12.

23. SINGING—"Jubilate Deo,".....School.
 24. BENEDICTION.....REV. DAVID SMITH

OFFICERS:

W. O. BOWLES.....	SUPERINTENDENT
JULIA W. ROBERTS.....	FEMALE SUPERINTENDENT
JAMES ROBT. MYERS.....	TREASURER
JOHN W. JONES.....	LIBRARIAN
WM. C. GUY.....	ASS'T. LIBRARIAN
WALTER M. TUDOR.....	SECRETARY

List of Teachers and Scholars of St. Paul A. M. E. S. S.

TEACHERS—FEMALE CLASSES.

Class No. 1.....	ELIZA J. RECTOR
" No. 2.....	THOMAS ANDREWS
" No. 3.....	JULIA W. ROBERTS
" No. 4.....	MARGARET GAITER
" No. 5.....	BESSIE ADAMS
" No. 6.....	MATTIE BOWLES
" No. 7.....	SARAH R. GUY

TEACHERS—MALE CLASSES.

Class No. 1.....	WILLIAM LUCAS
" No. 2.....	THOMAS WASHINGTON
" No. 3.....	JOHN W. JONES

SCHOLARS—MALE AND FEMALE.

Class No. 1.—Females.	" Sarah Stanhope,	Gussie Stillgass,	Ross Hendricks,
Miss Maggie Tudor,	" Ella Newman,	Ella Roberts,	Ben Didley,
" Cora Gales,	" Victoria Johnson,	Jimmie Oliver,	Will Guy,
" Fannie Johnson,	Class No. 4.—Females.	Class No. 7.—Females.	Howard Love,
" Sarah Gilbreth,	Mrs. Nancy Hunt,	Emma Adams,	Morgan Robison,
" Dora Gales,	" Sarah Hunter,	Fannie Hawkins,	Will Myers,
" Ella Hendley,	" Emma Gatewood,	Nannie Griffith,	Camble Slaughter,
" Betty Clements,	" Evelyn Steward,	Jennie Curry,	Class No. 3.—Males.
" Laura Jones,	" Angeline Mitchell,	Ardella Farrow,	Giles Watson,
" Anna B. Corts,	" Caroline Guy,	Class No. 1.—Males.	Elias Lancaster,
" Hattie Hendley,	Class No. 5.—Females.	William Williams,	John Perkins,
" Lizzie Newson,	Miss Hattie Perkins,	John Anderson,	Thomas Adams,
" Emma Griffith,	" Mattie Harris,	A. N. Merideth,	William Reed,
Class No. 2.—Females.	" Laura Mitchell,	Will Logan,	Oscar Bowser,
Miss S. L. Reynolds,	" Carrie Boyd,	Earnest Boyd,	John Pulpres,
" Ida Adams,	" Ettie Strawther,	David Lowry,	Bartley Jennings,
" Clara Reynolds,	" Emma Mitchell,	Jones Slaughter,	Raymond Andrews,
" Frankie Jones,	" Trisculas Jackson,	Robert Myers,	William Byrd,
Class No. 3.—Females.	" Francis Wilson,	Walter W. Tudor,	Thomas Allen,
Miss Belle Gales,	" Annie Gatewood,	Ira Burns,	William Stillgass,
" Jossie Roberts,	Class No. 6.	R. B. Manley,	James Barber,
" Mary Andrews,	Willie Naylor,	Franklin Rector,	Jessie Mitchell,
" Effie Allen,	Harley Brunson,	Lewis Cleveland,	George Wyatt,
Mrs. Sarah Hill,	Charley Guy,	Chas. Corwin,	Preston Mayo,
Miss Carrie Jones,	Harvey Jackson,	Class No. 2.—Males.	Henry Clark.
" Alice M. Reynolds,	Idolia Davis,	Fremont Adams,	
" Emma Grimes,			

Historical Sketch of the African Methodist Episcopal Church.—What are the Distinctive Features of this Organization?

It is controlled and managed by colored men. They have six living Bishops and 1400 Traveling Ministers, and a grand army of Local Men, who are working for the race. It is the best and grandest organized effort of the American Negro at self organization and self government. In the early days of the life of this nation, there was much discussion as to the position the Negro occupied in the moral, social, educational and religious world. Some claimed that he was an inferior being, without soul or intellect, and was incapacitated to overcome the obstacle of ignorance and advance to a high intellectual status. This position was swept away early by the intellectual success of such persons as Benj. Panneker, Phillis Wheatley, the young Negro Poetess, whose muse charmed the immortal Gen. Washington, and held the court of St. James in silence,

and secured the congratulations of the musical genius of her age. There was a large number of persons who denied the Negro his political, social and religious rights, and for years the friends and the foes of the sable son of the New World were in battle array, contending for and against him. One contended that he was capable of doing what any other man could or would do under the same circumstances, while the others stoutly denied it.

In the State he was bought and sold at the auction-block; in the Church of the Lord Jesus he was given a seat in the dusty gallery or behind the door; the eucharistic table was denied him, or if he was allowed to commemorate the sufferings of his blessed Redeemer, it was when every one else had partaken, and then with pious cant the invitation was given to commemorate your Savior's death. In my boyhood years the school house was locked against them; the fountain of knowledge was sealed by a wicked prejudice: the Book of Life and immortality locked, and the stream of salvation was dammed by the ignorance and wickedness of the people. The patience of the race in this supreme hour of sorrow has no parallel in the history of the races. They suffered and prayed and prayed and suffered, and toiled; they fought for this country when it only was to perpetuate their life of political death.

But the time came when they could not and would not stand it any longer, so with a holy and commendable indignation, they threw off the religious yoke that was on their necks and came out into the sunlight of religious liberty, and builded an altar to the God of our fathers. The foundation principle of this new organization was "the Fatherhood of God, the Redeemership of Christ, and the Brotherhood of man."

In the city of Philadelphia, April 9th, 1816, the names of the men who composed that important convention were: Rev. Richard Allen, Jacob Tapsico, Clayton Durham, James Champion, and Thomas Webster, of Philadelphia; Daniel Coker, Richard Williams, Henry Harden, Stephen Hill, Edward Williamson, and Nicholas Gailliard, of Baltimore; Peter Spencer, of Wilmington, Del.; Jacob Marsh, Edward Jackson, and William Andrews, of Attleborough, Pa., and Peter Cuff, of Salem, N. J. They organized and elected Rev. Richard Allen, Bishop of the church. Thus the work began. William Paul Quinn, and David Smith were the first to go out and lay out Circuits, and preach the word among the people. They sent out many men. Among the most active of that day was the Rev. Moses Freeman, a man of intelligence and great power. He went throughout the Eastern States forming societies as the great missionary. God was with him, and where ever he went the people rejoiced at his coming, and joined the African M. E. Church. After traveling west he went to the shores of Africa, where his soul went home to meet its God.

Moses Freeman has gone to the heavenly plains,
Where the sunlight of glory eternally reigns;
He is now receiving his reward,
For life's labor of love, at the hands of the Lord.

Now is he free, from the mansion of clay,
But dwelleth in regions of unclouded day;
Oh, may we meet, in that land without a night,
And wear a robe, and crown, exceedingly bright.

Historical Sketch of the St. Paul A. M. E. Church, Urbana, Ohio.

The Church of Urbana was organized about the year 1824 or '25, by the Rev. Moses Freeman, who was a Missionary sent by the Philadelphia Annual Conference. He traveled very extensively throughout the west; when he came to this place he found only a few persons of color, and but few members of the M. E. Church, but when the object of his mission was made known, he was gladly received and with Frank and Rachael Reno, Lewis and Susan Adams, John and Rebecca Gamon, Elijah Brown and Fanny Carter, met at the house of Sister Fanny Carter, where he preached and organized the first A. M. E. Church in Urbana, with the above named persons as the first members. Elijah Brown was the first Local Preacher; he was appointed Leader of the Class and kept the little flock together until a preacher was sent to supply and care for this little plant.

The congregation met in houses and other places, until they built the first log house, which stood until 1844, when they resolved to build an house to the Lord. They had increased in numbers and influence; some of the first members had crossed the stream and were on the shining shore. Many ministers of the Lord had met them and a number of the burning and shinning lights had passed through and encouraged them to arise and shine. They did arise and God was with them and blessed them wonderfully. The members of the church united and worked in the brick-yard by days, and made the brick with their own hands. Robert Reno was the moulder of the brick, Jeremiah Dempsey wheeled the clay that made them, and others who are now living, worked in the yard. The united labors of the congregation and the aid of some of the good white friends, who have ever been ready to assist us when in distress, the little house was completed. The seats were made by the school teacher, whose name was Wm. Guy; he was also a local preacher. How glad was the little band, who for the first time in their lives, could worship God under their own vine and fig tree, in a brick house!

This house stood until 1866, when the old house was torn down and the foundation of St. Paul was laid. The work progressed under the administration of Rev. G. W. Clark; much work was done during his term; he was succeeded by Rev. J. W. Steward in 1868, who only remained a few months, and was transferred to Pittsburgh Annual Conference. Rev. David Smith took charge of the church and went to work with all the force that had distinguished him throughout the long years of his ministerial career. He finished the walls and they were joined together, for the people had a mind to work. The year was not only distinguished by the financial success, but the spirit of the Lord filled the house and 80 souls were born and joined the church. The whole city was moved so mightily that the church was crowded from day to day and night to night with white and colored; there was an era of good will among all classes of people. John Gibbons followed Father Smith; there was nothing very remarkable occurred during his administration. M. M. Smith was the next to take charge of the congregation. During his administration the National Camp Meeting for the Promotion of Holiness was held in the city which brought about a new state of things, and from that time until now there has been a band who profess the saving power of grace—their complete cleansing from all sin. Emanuel Cumberland was next to work in this vineyard; he was a good worker and did much to finish the church. C. C. Feltz was sent to fill out the year and was much beloved by his congregation. Benjamin W. Arnett, B. D., was appointed to the charge June 1st, 1876, to fill the vacancy caused by the transfer of C. C. Feltz. He finished the church and had it dedicated the first Sunday in September, with the following ceremony:

1. At 9 o'clock, prayer meeting.
2. 11 o'clock, preaching and setting apart the basement for divine services, by Rev. B. F. Lee, of Springfield, Ohio.
3. 3 o'clock, the Dedication services. Bishop Wayman, of Baltimore conducted the services, assisted by Rev. B. F. Lee, of Springfield; Rev. Jeremiah Lewis, Troy; Rev. J. H. Cole, Bellefontaine; Rev. David Smith; Rev. J. A. P. McGaw, Urbana; Rev. George G. Harriman, Urbana; Rev. H. H. Thompson, Urbana, and Rev. B. W. Arnett, Urbana.

The official members of the church, together with ministers, formed in a procession in the study of the church and marched to the door of the main audience room, where they were met by the trustees, J. Dempsey, J. Gaitor, C. L. Gant, W. A. Stillgass, and W. O. Bowles.

As the Bishop approached the door, C. L. Gant presented the keys of the church to him in the name of the trustees and members, saying: "We bid you welcome to our church, and present you these keys in token of the facts that we will ever submit to the discipline, doctrines and government of the African Methodist Episcopal Church, and will at all times hereafter permit such ministers and preachers belonging to said church, to preach and expound God's Holy Word therein."

The procession then proceeded up the aisle, the Bishop reading the LXXXIV psalm, the ministers reading every alternate verse. When they had reached the pulpit, the ministers were seated in the pulpit and the official members in front of the same.

4. The choir sang the chant, "I will call upon the Lord."
5. Bishop Wayman read the ceremony as per discipline of A. M. E. Church.
6. Singing: a hymn lined by Rev. J. A. P. McGaw, D. D.
7. Bishop Wayman then took for his text Psalm CXXII: verses 6, 7 and 8. "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brother and companion's sakes, I will now say, peace be within thee."

This sermon was appropriate to the occasion, was full of sound thoughts, and as he progressed, his audience was fairly carried away. The Bishop is educated and is exceedingly choice in his use of language.

8. At the conclusion of the sermon, addresses were delivered by Rev's McGaw, Harriman and Thompson.
9. B. W. Arnett, the pastor, then laid the claims of the church before the audience and asked liberal contributions from all. This was responded to with \$270 in cash and good subscriptions.

The congregation was very large, it being estimated that there were in the house, vestibule and yard, at least 1,000 people.

The choir sang a fine song, and the congregation was dismissed with the benediction by Rev. H. H. Thompson.

THE EVENING SERVICES.

At 7:30 p. m., the house was filled with a fine audience. The services were conducted by Rev. J. H. Cole, of Bellefontaine. His text was: "God loveth a cheerful giver." At the conclusion the collection was continued, and the amount was raised to bring the day's work to \$440.

Centennial Sunday Question.

The following was the action of our church during the year on the important subject of Sabbath desecration. In this the nation acknowledged the Christian Sabbath, and the grand exhibition was closed on the

Lord's Day. Mr. Corliss, the maker of the great engine which drove all the machinery in the great show, said that "his engine was converted, and would not work on the Lord's Day." I wish that not only the engine but all men would come and be saved and bless the Sabbath Day. The following was sent to the Centennial Commissioners:

RESOLUTIONS OF ST. PAUL AFRICAN M. E. CHURCH, URBANA, OHIO—BENJAMIN W. ARNETT, B. D., PASTOR—JUNE 25TH, 1876—COMMENDING THE CENTENNIAL COMMISSIONERS FOR CLOSING THE GROUNDS ON SUNDAY.

WHEREAS, the Centennial Exposition of the United States, now being held at Philadelphia, Pennsylvania, was intended by the founders and supporters to be an exhibition of the material wealth, and artistic progress of the nation, and also to show the world the rapid advancements made by the common schools, and to compare the educational methods of the Academies, Colleges and Universities, of this, with other countries, proving by our work that the institutions of America, implanted in the living present, founded on the principles of justice and equality, are a grand success, and demonstrating that a government of the people, for the people, and by the people, can survive the storms of an hundred winters and bloom with an hundred springs:

WHEREAS, The observance of the first day of the week, commonly called Sunday, as a day of rest from all secular employment, is commended by Him, who holds the stars in his hands, weighs the mountains in scales, and the hills in balances, superintending alike the atom and the world. And we believe that it is conceded by all men of intelligence and virtue, to be essential to the well being of the individual and for the security of society. The fathers gave it to us, and informed us that it was necessary for physical rest, mental and moral training of the mind, and the enjoyment of the soul. Around it clings some of the fondest and most precious memories of the struggles of the past for religious liberty, therefore it is doubly sacred to every lover of peace and good will to man. And believing as we do, that the strict observance of the Sunday, in every part of our country, hangs the peace, prosperity and lasting happiness of the Nation. For when a man will violate the law of the Sabbath with impunity, he will violate the law of man and God with the same impunity. The day of rest is demanded by the law of our being and proclaimed by the higher laws of human experience:

1. *Therefore, be it Resolved*, by the St. Paul African M. E. Church of Urbana, Ohio, that we believe that "Happy is the people, whose God is the Lord," and whose government is founded in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of Liberty to ourselves and our posterity. And believing that the only way to give these blessings to the Nation is by observing all the laws of God, and dealing justly to every citizen, and protecting society from the encroachments of the wicked and unbelieving in the Gospel of the son of God.

2. *Resolved*, That we most heartily approve and endorse the action, and thank the Centennial Commissioners, for closing the exhibition on Sunday, and most fervently, earnestly and prayerfully beseech them to maintain their present position, and under no circumstance, nor by any threat whatever be moved from the noble stand they have taken in the interest of good order and good government: for if they succumb to the clamor of the multitude, or weigh the public good with dollars and cents, they will barter away the grandest legacy of our christian civilization, shock the moral sensibilities of the Church of Christ, paralyze the arm of civil law, and open the flood gates of sin and crime which will deluge the fondest hope of the christian statesman, and blot the fair escutcheon of the Nation.

3. *Resolved*, That we assure the Commissioners of our earnest and active sympathy in the contest of Right against the Wrong, and promise that we will throw all of our available forces into the combat, and assist them to heed the warning voice of history, and the testimony of Revelation, that "Righteousness exalteth a nation, but sin is a reproach to any people."

4. *Resolved*, That a copy of these Resolutions be sent to the Centennial Commissioners, and one to the Christian Recorder, and the city papers for publication.

W. O. BOWLES,	} Committee.
JEREMIAH DEMPSEY,	
THOMAS WASHINGTON,	
WILLIAM LUCAS,	
JOSHUA GAITER.	

Biographical Sketches.

In closing this very imperfect sketch of the church in Urbana, I am inclined to remember some of the sainted Fathers and Mothers in Israel. The lot on which the church now stands was bought by Aunt Fanny Carter. She paid for it by washing for Dr. Vance's father; she earned it on the wash-board. When she died she gave one-half of it to the church, they having purchased one-half before her death. She was very industrious and died in great peace. I found the following notice of a former member of this church which I copy:

DIED—At the residence of her son, Mr. Joseph Reno, in Medina, May 22d, Mrs. RACHAEL RENO, aged 103 years.

The history of this aged lady, if it could be written in full, would be more wonderful than any tale of woman. Her mother was captured, with two daughters of her master in Kentucky, by the Indians, during the French and Indian war, and were carried by her captors into Canada, and sold to a French family by the name of Magee. At the treaty between England and France, the mother passed from a state of slavery under French rule to that under the English. In 1764, Rachael Magee, the subject of this notice, was born, and when about 18 years of age was married to some person, the name unknown, and moved into the territory of Michigan. There losing her husband, she was married again to a Mr. Reno, and while Ohio was yet a territory, moved to the town of Urbana, where were born to her 16 children, and where also her husband died.

Thus was Mrs. Reno a connecting link between the Colonies of Great Britain, and that period when the French ruled from the mouth of the St. Lawrence to the mouth of the Mississippi. She lived under the rule

of the French and English. When the war of the Revolution came, she was 11 years old, and when peace was declared she was a British subject. She was baptized in her infancy in the Episcopal church in the family of her master, Magee. Sometime after her marriage to Reno, and her removal to Urbana, Ohio, she was confirmed by Bishop Chase, the first Bishop of Ohio. She was a public professor of the religion of Christ for more than 80 years. Her second husband, Reno, was a minister in the Methodist church, and she yielded her predilections and joined in communion with her husband during his life.

During the last years of her life she has lived with her sons. All that survive her (three sons) followed her remains to the grave. She was buried by the Rev. G. S. Davis, Rector of St. Paul Church, in the services of the Episcopal Church, according to her request. Her strength remained to the last. She attended church and partook of the Lord's Supper almost to the end of life. Two of her sons reside at Saginaw, Mich., and Joseph, the eldest, is an old settler among us. His praise is in the mouth of every citizen of Medina county. COM.

Between Urbana and Springfield there is to be seen a lonely grave, covered with green grass in the summer,—a fit emblem of immortality—and with white snow in the winter—the type of innocency and purity—surrounded with a few small trees and shrubs, in this lonely grave lies all that is mortal of FRANK RENO. This can be said of him, that he was faithful to all the obligations of his day and generation, a friend of God and mankind. He took sick and died before he could reach home, and was buried in this lonely spot because he was supposed to have died with the cholera. He will remain in his lonely bed, not lonely at all, for he sleeps the sleep of the righteous, and will wake at the first sound of the trumpet of God. He will come bringing his sheaves to the general harvest-home in the sky. He was a faithful Local Preacher. Peace be to his ashes, and prosperity to his family and friends.

The daughter of this man of God, Rosana, was the mother of William, David, Sarah, Margaret, Caroline, Rachael, Nannie, Alfred, Ernest, Columbia, Geneva and Catharine Boyd.

Samuel Rector was a Local Preacher, and one of the progressive workers for the race in this place.

Aunt Lotta Rector was another of the members who was distinguished for her usefulness. She was in her 72d year when called home, but she was full of the Holy Ghost.

Many will remember Uncle David Lancaster. He was a leader in the church for many years; he was faithful in health, resigned in sickness, and hopeful in death.

Sisters Ellen Olliver, Ann Bridges, and Louisia Strawder, all have died in the full triumphs of living faith, since I came to this place.

The noble band of workers for the ministry—Sarah Smith, Patsy Byrd, Julia Tudor, Ellen Dempsey, and many others have worked faithful for the church.

The ministers generally have stopped at the house of Richard and Elizabeth Reynolds, John and Sarah Smith, Peter and Patsy Byrd's, Jeremiah and Ellen Dempsey and Julia Tudor. These are the only places that have come to my knowledge; but at these places the servants of God have always found a home and shelter from the storm.



The Educational Interests of the Colored Citizens of Urbana, Ohio.

The evidence of the progress of a community can be calculated by their private and public institutions for the moral, social, intellectual and religious training of the young and rising generation. The financial progress can be counted in the number of houses and lots or in their bank stock and government bonds.

In this community I have been enquiring concerning the interest that our fathers took in the education of their children. We find the result in the intelligence of the members of my congregation, who will compare very favorable with any congregation in the State, considering their opportunity for improvement. The evidence that the early fathers were convinced that "knowledge is power," and being denied the common privilege that belongs to every American citizen, they appealed to the common humanity of those in authority, but in vain. Finding their efforts unavailable they organized a select school for their children. With their hard earnings they bought bread and clothes and gave a portion for knowledge. Thus we find the love of learning was early planted in this place, the seeds have brought an abundant fruit, and we may now rejoice in the works of the fathers and we can not now say, "that our teeth are on edge for our fathers ate soured grapes."

The following are the names of all those who have taught select school for colored children in this place: Asa Byrd, Harry Galloway, Wm. West, Mr. Fitzgarald, Mr. Whitehorn, Samuel Devoe, Harvey Jackson, Edward Davis, Eli Newsome, William Waring, William Jones, Charles Farrell, Dennis Day, Wm. H. Guy, and Prof. McArthur and Lady. The above persons are, as near as I could ascertain, the instructors in the select school of this place.

The people continued to support their own schools and assisted in bearing the public burden, by paying their just part of the taxes; but they were convinced that this was very unjust and they did not fail to let the community know it by their petitions; but their prayers were not answered, so they petitioned the legislature for redress and their petition was granted, and the citizens were jubilant over the victory which brought light for ignorance and knowledge to the generation.

The following are the list of teachers of the Public School since 1845: 1st Principal, George Patterson; 2nd Principal, James Robins; C. B. Jones was Principal a number of years. Benjamin K. Sampson, A. M., taught one year very acceptably to the community, and was succeeded by Prof. C. B. Jones, who was employed to instruct the youth in the way of knowledge. In 1873, William O. Bowles was appointed to the charge of the schools and has been an acceptable teacher ever since. The school is now in a good condition and many rejoice at the prospects of the success of the school and the advancement of the pupils in the various branches taught. He has begun the term of 1876-7 with flattering prospects.

The following persons have been employed as assistant teachers in the schools since the size demanded assistance: 1st, Anna C. Ford, 1871; 2nd, A. T. Bowles, 1872; 3rd, Eliza J. Rector, 1873; 4th, Sadie R. Guy, 1874 and 1877.

PLACES OF MEETING OF THIS SCHOOL.

The school was first held in the A. M. E. Church, under the supervision of a number of colored men, in connection with the regular board. The first colored Board of Trustees was composed of the following persons: Peter Byrd, Louis Adams, Jeffrey Thompson, David Reed, and Samuel Rector. In 1853 they bought a lot on the corner of Kenton and Hill streets, where the school was held until 1875. The following persons acted as trustees of this house until the white board took charge of the whole matter: Thomas Adams, George Dempsey, Frank Nelson, Anthony Newman, Henry Tudor, Garrison Waters, John W. Moss, James W. Hendley, Harry Ford, Windsor Hawkins and Richard Reynolds.

The New House was bought in 1873 from Mr. Philander B. Ross, at the price of \$6,500. It is under the control of the School Board of the city. It has a frontage of 150 feet and runs back 250 feet. The building is well heated and ventilated, and furnished with the most improved furniture. The second floor has a large hall which is used for public entertainments by the school. The Urbana Literary Union meets in this hall, where the young men meet to improve their minds by debates, declamations, &c. Thus we have followed the work of education to the present, and we find that there are now two hundred and twenty-five children between the ages of six and twenty-one years. The number who avail themselves of the opportunity are 61 males and 42 females, leaving 122 traveling the road of ignorance.

The school in South Urbana is taught by Prof. C. B. Jones, who is doing a good work for the race. There are about fifty pupils. He has worked faithfully, for over twenty years, in the service of the race and very many young men are indebted to him for his work, and their start in life.

Isaac Waugh is teaching the District School south-east of the town. He is a young man of much promise and usefulness. He has some thirty scholars.

There is much for the parents to do for their children. They ought to give them an education, for that you cannot steal from them, nor can they sell it, it will go with them in spite of themselves. Give your child a good moral and intellectual training and the future will reward your care and experience.

The Urbana Literary Union was organized June 4th, 1875. The object of the society is to train the mental and oratorical powers of young men and improve them intellectually. The present officers are President, Edward D. Reynolds; Vice President, Thomas Oliver; Secretary, Charles B. Jones, Jr.; Treasurer, L. H. Rector. Committee on Debate—Nathaniel Roberts, Wm. N. Allen. The number of active members is about twenty-five.

The Moral, Social and Intellectual Improvement Society was organized in September 1876, by Rev. B. W. Arnett, in connection with the St. Paul A. M. E. Church. The officers for 1876-7 are—Benjamin W. Arnett, President; William O. Bowles, Vice President; Miss Bessie Adams, Secretary; Miss Maggie Tudor, Assistant Secretary; Mrs. Evaline Steward, Treasurer. Executive Committee—Robert Manley, Seymour J. King, Eliza J. Byrd, Sarah Lavina Reynolds and Ann B. Coats. The number of members is fifty-nine. Time of meeting, the first and third Thursday evening in each month, in the St. Paul A. M. E. Church.

Goff Lodge No. 23, F. & A. M., was organized by David Jenkins, D. C. M. of the State of Ohio, March 26th, 1866. Officers—G. W. Guy, W. M.; Lemuel King, S. W.; D. L. Johnson, J. W.; H. Ford, Treasurer; Ezra Byrd, Secretary; W. Hawkins, S. D.; Jerome Boyd, J. D.; N. Rector, Tyler; James Carty, Steward; William Boyd, S. S. Lay members—Francis Adams, Andrew Ashworth, Peter Carty, James Douglass, Henry Griffith James Hendley, C. B. Jones, Thomas Lancaster and Robert Myers.

NAMES OF MEMBERS OF GOFF LODGE AT THE PRESENT TIME, NOV. 30th, 1876.

Thos. Oliver, W. M.,	William Allen, S. W.,	John Brown, J. W.,	Jas. Carty, Treasurer,
C. B. Jones, Secretary,	Peter Carty, Tyler,	William Lucas, S. D.,	R. Davis, I. D.,
James Robert Myers,	James M. Steward,	Charles L. Gant,	William A. Manns,
A. T. Bowles,	L. Napoleon Rector,	Andrews Ashworth,	Joseph Nailor,
James Taylor,	Prophet Wilson,	Joseph Merrell,	George Hardester,
Henry Mitchell,	Albert Waugh,	John Love,	

This Lodge organized the Lodge at Bellefontaine, Ohio.

Officers of Benjamin Lodge G. U. O. O. F. which was organized Sept. 15th, 1876, by B. W. Arnett, P. G. M.: Thos. Andrews, N. G.; Jas. Carty, V. G.; Wm. Lucas, N. F.; Jas. Robt. Myers, Treasurer; Jas. M. Stewart, P. N. G.; Rev. David Smith, Chaplain; Jno. H. Anderson, E. S.; W. O. Bowles, G. S. The following are

Subordinate Officers. P. Carty, Warden; Reuben Davis, I. G.; Jno. W. Jones, R. S. to N. G.; Jones Slaughter, L. S. to N. G.; Wm. Reed, R. S. to V. G.; Walt. M. Tudor, L. S. to V. G. Trustees—G. H. Guy, Chas. L. Gant and Jesse Mitchell.

NAMES OF MEMBERS OF BENJAMIN LODGE.

Anderson, John H.	Carty, James	Gatewood, Sanford	Smith, David
Andrews, Thomas	Carty, Peter	Mitchell, Jesse	Stillgass, William A.
Andrews, Albert	Cowan, Charles	Moss, John W.	Slaughter, Jones
Allen, William N.	Cleveland, Lewis	Myers, James Robt.	Tudor, Walter M.
Artis, James	Clark, Henry	Morgan, James	Thompson, Jerry
Byrd, Jesse	Davis, Reuben	Oliver, Thomas	Thompson, Jeffrey
Byrd, Joseph	Gant, Charles L.	Phelps, Charles	Wilson, Prophet
Butler, Henry E.	Guy, George H.	Reed, John H.	Williams, William
Bethell, James	Hendrix, Jefferson	Reed, William	Washington, Harry
Burns, Ira	Jones, John W.	Roberts, Thomas	Washington, Thomas
Brown, John I.	Lewis, George	Roberts, John H.	Stewart, James M.
Bridges, Richard	Love, John	Roberts, Nathaniel	
Bowles, W. O.	Lucas, William	Stanhope, Levi	

Names of Persons in Attendance at the Centennial Thanksgiving Exercises of St. Paul A. M. E. Church, Urbana, Ohio, Nov. 30, 1876.

Adams, Henry	Colwell, C. F.	Jennings, Barclay	Stillgass, Malvina
Adams, Margaret	Clements, Betty	Keller, Todd G.	Stillgass, Harriet A.
Adams, Elizabeth J.	Coleman, James	King, John T.	Stillgass, J. B.
Adams, Ida May	Coats, Anna Belle	King, Charles Seymour	Stillgass, S. R. W.
Adams, Arkansas F.	Dixon, B. F.	Lancaster, Elias	Stillgass, William A.
Adams, Lydia A. E.	Day, Ella	Lancaster, Louisa	Strawther, William G.
Adams, Thomas	Dempsey, Ellen	Logan, William C.	Spahr, Rev. A. N.
Allen, W. N.	Dempsey, Jeremiah	Lucas, William A.	Stewart, James M.
Allen, Effie F.	Farrow, Elizabeth	Love, John	Stewart, Eva
Anthony, Kate	Farrow, Frank	Love, Tabitha	Smith, Rev. David
Andrews, Thomas	Farrow, Iven	Love, Howard	Smith, Joseph
Andrews, Elizabeth	Gant, Sarah E.	Love, Thomas Oliver	Smith, L. C.
Andrews, Albert F.	Gales, Dora	Love, Molly	Smith, Larkins
Andrews, Owen S.	Gales, Mary J.	Lee, George E.	Smith, Elizabeth C.
Butler, Henry E.	Gaither, Joshua	Mayse, Sarah E.	Smith, John S.
Butler, Eva	Gaither, Margaret	Merideth, Arthur N.	Smith, Sarah Ann
Butler, Lillie E.	Gilbreth, Henry L. B.	Minturn, Thomas M.	Slaughter, Campbell
Bowser, James	Grimes, Emma	Mitchell, Jesse	Shellabarger, John
Brown, George	Grimes, Elijah	Mitchell, Angeline	Shellabarger, Lavina
Brown, Sarah A.	Grimes, Elisha	Mitchell, Laura J.	Shyrigh, Hester
Brown, Eugene	Griffith, Emma	Mitchell, Emma O.	Saxton, Testie
Brown, Anna	Griffith, Nannie A.	Moss, Thomas Sr.	Stanhope, Richard
Brown, Mary	Guy, Caroline	Moss, George S.	Stanhope, Flora J.
Bowser, Willie	Guy, Sadie R.	Moss, Mary L.	Thompson, Jeremiah
Bowser, Annie M.	Guy, George H.	Myers, James Robert	Thompson, Seffrey
Bethell, James	Guy, Sarah E.	Myers, John Willis	Tudor, Julia
Barber, James	Guy, Fanny Belle	Newman, Mary E.	Tudor, Walter
Barber, David	Hendley, Scioto	Nailer, Mary E.	Tudor, Maggie
Boyd, Gussie E.	Hendley, James Jr.	Outram, Robt.	Tyler, Henry
Boyd, Frank	Hendley, Frank	Pearce, Richard S.	Waugh, Susan
Boyd, Katie	Hendley, Elvora	Pearce, Harvey C.	Waugh, Lewis
Boyd, Emma	Hendley, Hattie	Pearce, Henry C. M. D.	Waugh, Isaac J.
Boyd, Dolly	Hunter, Samuel	Phelps, Charles	Waugh, Anna
Bowles, William O.	Hunter, Sarah	Perkins, John S.	Ward, Aaron
Bowles, Mattie Adams	Harris, Mattie	Pulpress, Jennie	Ward, Eliza J.
Byrd, Eliza Jane	Hendrix, Jefferson	Pulpress, Elizabeth	Warren, Angeline
Byrd, Martha	Hendrix, Philander Ross	Pulpress, Caroline	Washington, Thomas
Byrd, Jesse	Joshua, Sarah E.	Reynolds, Sarah Lavina	Washington, Mary A.
Brusman, H.	Jones, Jane	Reynolds, Clara	Washington, Henry C. J.
Brusman, Emma	Jones, C. B. Jr.	Reynolds, Alice	Washington, Mary A. M.
Carter, Monroe	Jones, Laura	Reynolds, Darins	Watson, Giles A.
Clayton, Mrs. S. D.	Jones, Francis	Reynolds, Cordie	Wethers, Mary
Cloyton, Rev. S. D.	Jones, Carrie	Roberts, Thomas	Wethers, Annie
Chavous, John H.	Jones, Wm. St. Clair	Roberts, Serena	Williams, William
Clark, Amanda J.	Jones, John Brown	Roberts, Edna Lee	Wilson, Hester
Clark, Henry	Jones, Phillip	Roberts, Julia W.	Wilson, Alice
Clark, Hannah E.	Jones, John W.	Reed, William D.	Wilson, Martha
Campbell, Nancy J.	Jones, Julia A.	Strawther, Charles W.	Wilson, Francis
Cleveland, Lizzie	Jones, Green	Strawther, Ettie	Wilson, Henry
Cleveland, Adam	Johnson, Mary	Strawther, Elisha T.	Whitfield William
Cleveland, Katie	Jackson, Harvey	Strawther, Emma F.	Wyatt, George
Cleveland, Lewis	Jackson, James	Stillgass, David B.	Young, Emma L.
Carty, Mary E.	Jackson, Priscilla	Stillgass, Sarah L.	

Colored People Owning Property in the City of Urbana, Ohio.

Jerome Boyd,	James Carty,	Berry Moss,	Sandford Gatewood,
Nathaniel Roberts,	C. B. Jones,	Thos. Moss,	William Robinson,
Phebe Wilkerson,	Mahala Young,	Daniel Shafers,	George Lewis,
Jeremiah Dempsy,	Jefferson Hendrix,	Joseph Stillgass,	Lewis Jennings,
James Bethel,	Violet Bowser,	John Price,	Mary Brown,
Jesse Bird,	Peter Byrd,	Plato Jones,	Lydia Adams,
Leonora Carter,	Elias Lancaster,	Rebecca Hill,	Margaret Lancaster,
Elizabeth Pharoah,	Daniel Rector,	James Williams,	Isaac Adams,
Richard Reynolds,	L. N. Rector,	John Douglass,	Henry Clark,
Thomas Andrews,	Eliza J. Rector,	George Guy,	Joshua Gaiter,
Levi Stanhope,	Harry Ford,	Eveline Slaughter,	Asa Manley,
Reuben Davis,	Thomas Ford,	William Brown,	Jeff Thompson,
George Dempsy,	Lucius Ford,	Joseph Bowser,	John Smith,
James Douglas,	James Taylor,	Richard Moss,	John Love,
Joseph Nailer,	Windor Hawkins,	John Moss,	Nancy Hunt,
William Boyd,	Sarah Dempsy,	Josiah Underwood,	David Boyd,
Mary Ellen Tuck,	Peter Cartey,	Charles L. Gant,	Henry Dempsy,
Thomas Washington,	Joseph Byrd,	Priscilla Holmes,	Betsey Powell,
James M. Steward,	Robert Myers,	John Brown,	Prophet Wilson,
James Robinson,	John Jones,	Mary Jane Moss,	Charles Thomas,
Samuel Hunter,	Thomas Oliver,	Vinia Stillgass,	Caroline Andrews,
Andie Waters,	George Wilson,	Ira Burns,	W. S. Taylor,
Henry Adams,	Elsia Wilson,	Sarah Waugh,	Charlotte Taylor,
Julia Tudor,	Scioto Hendley,	Caroline Roberts,	Amanda J. Clark,
Elizabeth Reynolds,	Nannie Douglass,	Henry Griffith,	Martha Reno.

Heads of Families other than those above Named in Urbana, Ohio.

Peter Jackson,	H. Miner,	Albert Andrews,	Martha A. Adams,
Wesley Pharoah,	Frank Espy,	Eugene Brown,	Charles Roberts,
Edward Butler,	Thomas Anderson,	Harvey Jackson,	Robert Stillgass,
Fill Steward,	Charles Phelps,	Joshua Gayles,	William Lucas,
John Reed,	Aaron Ward,	William Stillgass,	W. O. Bowles,
Jerry Thompson,	Howard Halliburton,	Henry Ansley,	Mrs. Guy,
John Wells,	James Wyatt,	Albert Waugh,	Jep Mitchell,
Hannah Weathers,	Allen Wiggins,	William N. Allen,	Jacob Brunson,
John Weaver,	Alice Williams,	W. M. Tudor,	Charles Cowan,

The number of lots owned by the colored people in Urbana and vicinity, are one hundred and twenty-five, with an average value of three hundred dollars each, making a total value of thirty-seven thousand five hundred dollars, (\$37,500).

The number of houses owned on these lots are one hundred and five, with an average value of five hundred dollars each, making the sum of fifty-two thousand and five hundred dollars, (\$52,500). Giving a grand total in real estate value, of ninety thousand dollars (\$90,000).

The St. Paul A. M. E. Church is valued at \$10,000 dollars. The New Jerusalem 2nd Baptist Church is valued at \$6,000. The value of personal property is about twenty thousand dollars, (\$20,000.) Then we have eighteen two-horse wagons, at an averaged value of \$225 each, or four thousand and fifty dollars. Ten horses at a value of one hundred dollars each, one thousand dollars.

SUMMARY VALUE OF REAL AND PERSONAL PROPERTY OWNED BY THE COLORED CITIZENS OF URBANA AND VICINITY.

Total Value of 125 Lots.....	\$37,500 00
" " 105 Houses.....	52,500 00
" " Personal Property.....	20,000 00
" " St. Paul Church.....	10,000 00
" " New Jerusalem Church.....	6,000 00
" " Eighteen Teams.....	4,050 00
" " Ten Horses.....	1,000 00

Grand Total value.....\$131,050 00

There are one hundred and thirty-five families who live in the city and vicinity. Of the one hundred and twenty-five lots, one hundred and seven belong to members of St. Paul congregation, and there are only twenty-six families who do not own either a lot or an house and lot.

Personal Notices of the Official Members of St. Paul A. M. E. Church, of Urbana, Ohio.

WILLIAM BENJAMIN STILLGASS was born in Urbana, Sept. 19th, 1849, where he has spent his days in laboring. He is well acquainted all through the community. He is very successful in general business. He

attended the school here and has improved the opportunity to some extent. He early gave evidence of a religious turn of mind, and during the administration of Rev. G. W. Clark, he made a public profession of the faith, which he has retained until now. He was appointed by Rev. M. M. Smith one of the Leaders of Class No. 4. He was elected a Trustee during the administration of Rev. C. C. Felts. He is one of the present Trustees and also a Leader. He has a progressive mind and is industrious, and is destined if he properly husbands his talents, and strives hard, to make a lasting mark.

JEREMIAH DEMPCY was born in Northampton county, North Carolina, March 2nd, 1808, of free parents, therefore had some peculiar privileges that most of the colored men in his day did not possess. He professed religion in 1833, and was called to preach the Gospel of the Son of God, and went from plantation to plantation pointing his brethren to the lamb of God that taketh away the sin of the world. He was married Aug. 18th, 1831, and on the 21st day of August, the great Insurrection of Nat Turner took place in all the slaveholding States.

He says of this time: "On Monday I went out to draw staves for Martin Hinds, while at work I looked up, and the woods was full of white men, and the swords and arms frightened me. Mr. Hinds come up to me and said, 'Jerry have you got a gun.' I told him that I had. Then, said he, 'you load it, and keep it until I call for you.' We entered to work. On Tuesday night I started home, and as I was going along I took out my fife, (I was a member of the muster roll of the county.) Henry Spivy was our captain. As I was some distance from where I started, a number of men came out of the woods and stopped me. One drew his sword on me, but Mr. Hinds told him not to hurt me. I was then asked if I knew anything about what was going on. I told him I did not. And it was true for I had not heard anything of the disturbance. He then informed me that there was an insurrection in Virginia, and that I must go home and stay until I was wanted. I went home and stayed for six weeks. A law was passed that if more than three negroes was seen together, unless they were with a white man, they were to receive thirty-nine lashes on the bare back. So there was not much meeting of any kind among the colored people. We had hard times after the insurrection.

"I, in company with 60 men, was in the gang that sawed the timbers for the railroad running through Raleigh, Petersburg and Norfolk. We had thirty whip saws, and after cutting we sawed the timber. I assisted in laying the rails on the road and remember the first engine that come on the road. It had no bell on had very little of the appearance of the engines now on the roads.

"In 1833 my brother George come to the State of Ohio, but returned home in 1839. He told of how the colored people were treated up here, he said they had churches of their own, in fact, he said, they have black churches, black preachers, black bishops and black congregations, without a white man having to come and see them worship. This was good news to me, and I resolved that I would come to the north where the black man was free, and I started about the work; but I had no money, and how to get the money to come on, was what next bothered me. I was living with a man by the name of Shedrick Grant. He said to me, 'Jerry, I know you want to go north with your father and mother, if you will allow me, I will sell your things for you and pay your debts.' I gave him what I had, two cows, one heifer, and what things was in the house. Two weeks from our conversation he had the sale and realized enough to pay my debts, and give me sixty dollars over. Oh, how glad I was to think that I was going to the land where the colored people can have camp meetings. Glory to God! I said in my heart, and commenced to get ready to start. We were not very long completing the arrangement. My father and mother, George and Thomas Andes family got ready and we started for this State in wagons and on foot. I was not able to buy any horse or wagon and all the rest were full, so my wife and self came along on foot. I had one child, (the wife of Windsor Hawkins), I put her on my back and carried her from there to this place, over 850 miles.

"On my arrival I joined the church, and went out to work for the salvation of the souls of men. I also worked on the Sandusky Railroad. I hewed the timbers for the first turn table that was made in Urbana, for Williams & Co. I have lived here ever since. My mother is now living in Cabletown. My father is dead."

In the above narrative I give the language of Brother Dempsey, as near as possible, who is one of the Trustees of the church, and one of the warm-hearted men. He often says, when happy, that he feels like Enoch; when the spirit's power is manifested he tells his brethren that he feels as strong as 700 yoke of oxen, and when in the valley as though he could not lift a wash tub; but that he wants to follow the God of Galisha.

JOSHUA GAITER, Treasurer of Trustee Board, was born Feb. 25th, 1822, in Frederick County, Maryland. He remained in slavery for 27 years, after which time he came to Urbana, Ohio, in 1849. On his arrival in this place he worked for eight months in a livery stable. He then went to the farm, and ever since that time has been farming on some of the best farms in Clark and Champaign counties. He has been on the "Nutwood" farm of Ab. Jennings, and the "Burr Oak" farm of Ed. Jennings. He is now farming for Mr. A. F. Vance, Jr. He embraced religion in 1859 during the administration of Father Morgan.

Mrs. Margaret Gaiter, his wife, has been one of the most faithful members of the church. She has worked faithfully for the financial interests of the same. When the church wanted help she was always

willing to work and do what she could for the interest of the church. She is an efficient and successful worker. May her number increase in interest and efficiency.

HENRY ADAMS, Trustee and Local Preacher, was born in Chillicothe, Ross county, Ohio, Dec. 17th, 1830. His family remained in that town until Henry was about seven years old. They then moved on a farm near Circleville, Ohio, where he remained until 1857. He has lived since then in the towns of Marysville, Troy, and Urbana. Came to this place in 1860. Was married to Margaret Lyon, March 13th, 1850. They have three daughters and one son—Mattie, now the wife of Prof. W. O. Bowles, Bessie, Ida May and Arkansas Fremont. Henry Adams professed the religion of the Lord Jesus Christ in 1856, at Circleville, Ohio, under the administration of Rev. Henry Epps. He was licensed to preach in 1867, by the Rev. David Smith. He is a good workman, and a strong lover of his race and the sacred cause of God.

CHARLES L. GANT was born at Fort Terry, Canada, opposite Buffalo, New York, April 22d, 1830. He came to the United States in 1858 and settled at Canandaigua, N. Y., and remained here until 1862 when he went back to Canada, and remained about one year, and then returned to the States. He came to Urbana, in March 1866, where he has remained and has established a reputation for sobriety and honesty. He has also acquired some property and is considered one of our solid men. He has a high sense of moral obligation, and is punctual in all his dealings: his word is his bond. He has had some educational advantages and uses it to the interests of whatever society he is in. He is one of the Trustees and stands high in the esteem of his brethren.

JONES SLAUGHTER came from the State of Tennessee; he was born May 2nd, 1855, in Lincoln county. His family removed to Nashville where they remained four years, and then came to Urbana, Ohio, arriving in 1869. He has attended the common schools and possesses some of their blessings. He connected himself with the church in 1870 during the administration of David Smith. Jones is one of the Stewards, and has a reputation in the community that is worthy of emulation and imitation. ROBERT B. MANLY is also one of the Stewards.

THOMAS WASHINGTON was born at Martinsburg, Virginia, March 1826. He was a slave but ran away in June 1849. He stopped on his way north, in Pennsylvania, and then went to Elmira, New York, where he remained until he was compelled to flee on account of the Fugitive Slave Law. He returned to the States in 1863, and remained in New York until July 3rd, 1865, when he started for Ohio arriving in Urbana, July 4th, where he has since resided. He connected himself with the church in Binghamton, N. Y., June 1st, 1860. He joined the St. Paul church on his arrival to this place. He is noted for honesty and sobriety.

JEFFERSON HENDRIX came from Russellville, Logan county, Kentucky. He was a slave and remained with his master until the war. His first master removed to Memphis, Tenn., where he stayed for 12 years and then removed back to Russellville; but he sold Jefferson to a man who took him to Desota county, Miss., where he was when the war broke out. He was in the Confederate army with Dr. Lyle; but was captured by the Union army where he remained for 2 years and six months. He left the army and came to Ohio and stopped at Yellow Springs, June 14th, 1864. He joined the church when 15 years old, and has been a member ever since. Connected himself with St. Paul church during the administration of Rev. H. A. Jackson. He has been one of the Class Leaders.

PROF. WILLIAM OTTAWA BOWLES, the Principal of the Colored Schools of this place, was born in Xenia, Ohio, Jan. 20th, 1851. His father was the Rev. John R. Bowles, an eminent Baptist minister. After the birth of William the family moved to Chillicothe, where this promising young boy was put in school, and remained there for several years, when his father sent him to the Euterpus Academy at Albany, Ohio. During his stay at this institution he exhibited such aptness and proficiency in his studies that he was chosen an assistant teacher in the Academy. Since he left the school he has taught successfully at the following places: Pine Grove, Gallia county, Pomeroy, and Middleport, Meigs county, and at South Urbana two years. This is his fourth year as Principal of the Urbana Colored Schools, and he has had good success in the work. He is the Secretary of the St. Paul A. M. E. Church and a member of the same church. Was received into full communion in May 1876. He connected himself with the St. Paul church during the administration of Rev. C. C. Felts.

JESSE BYRD was born Nov. 22nd, 1833, in Northampton County, North Carolina. He was free-born, and remained in the State until 1846, when he came to the State of Ohio, settling in Logan county, where he remained for some time, but finally moved to Urbana. Is, by trade, a machinist and engineer, and is at present running an engine at C. G. Smith's tannery. He joined the church in 1866, Rev. H. A. Jackson, in charge, and has been Trustee and is now one of the Stewards.

JOHN W. JONES was born in Charlotte county, Va., Dec. 12th, 1844. His family moved to this State while he was quite young, settling at Troy, Miami county, where they raised their family. John W. attended the Colored Schools of Troy. He joined the church in 1865, the Rev. H. A. Jackson, pastor. Removed to this place in 1867; is now an exhorter in the church of God.

HENRY WASHINGTON was born in Berkeley county, Va., March 7th, 1820. Was born a slave and remained one until 1857 when his master died and liberated them one year from his death. Henry remained in the State until 1864, when he came to this State and settled at Urbana, where he has made his home since. He

connected himself with the church during the administration of Rev. G. W. Clark, and has filled the offices of Steward and Trustee with credit to himself and satisfaction to the members.

HEZEKIAH PULPREESE came from the State of Virginia. He was born in Berkeley county and remained there a slave until during the war, when Gen. N. P. Banks retreated, and many of the slaves retreated to a free land. He stopped at Pittsburg, Pa., for some time, and from thence came to Urbana. He is a farmer and is doing well in financial matters. Is a very useful member and is one of the Stewards.

History of Second Baptist Church, Urbana, Ohio.

This church was organized Saturday, March 28th, 1846, in a log cabin purchased of J. H. Patrick, by Washington Cheavers. The minister officiating was Rev. Samuel Jones, a Liberian missionary. The following were the first members, viz: Elizabeth Cheavers, Elizabeth Farrow, Mary Ann Morse, John Clark, Bryant Clark and Lucy Clark. Elizabeth Farrow has since joined another denomination. John and Bryant Clark are now living in the State of Kansas. Elizabeth Cheavers and Lucy Clark have gone to reap their reward in Heaven. Mary Ann Morse is the only one of the original members.

The following is the list of Pastors: First elder in charge, Rev. P. Young; second, L. B. Moss, 20 years; third, Richard Meredith; fourth, Henry Reckhold; fifth, G. W. Curry; sixth, L. B. Moss.

The church has had a large membership since its organization. Many of them have gone to their long and happy home. The church has made commendable progress in the spiritual, material and educational interests. They have changed their place of worship from an old log cabin in the woods, to a fine Brick Building, situated on the corner of Buckeye and Hill. The present membership is seventy.

The following are the present officers of the church: Pastor—Rev. L. B. Moss; Deacons—John Moss, Daniel Cheavers, John McCoglin; Trustees—William N. Allen and Plato Jones; Clerk—Berry D. Morse; Treasurer—William Taylor.

THE SUNDAY SCHOOL.

The Baptist Sunday School was organized in 1837. Washington Cheavers was the first Superintendent. He had nine scholars; he labored faithfully and many were added to the school. The second Superintendent was Joseph Stillgass, who was faithful in his work. He purchased the first Library. The third Superintendent was Daniel Cheavers. He introduced the Bible Class in the school. G. W. Guy was the first music teacher in the school and the fourth Superintendent. Charles Cheavers was the next Superintendent. His labors were blessed. W. A. Manns, the next Superintendent, introduced Sabbath School papers. William N. Allen, the present efficient and worthy Superintendent, purchased a Mason & Hamlin Organ at the cost of \$200.00. The number of volumes in their library is 300. The school is generally prosperous.

The following are the present officers: William N. Allen, Superintendent; T. B. Morse, Secretary; Hattie Moss, Treasurer; John Fowles, Librarian.

The First Baptist Church of Urbana, Ohio.

The First Baptist Church, (regular), was organized in the year 1846, by the Rev. Samuel Gorman. The following is the list of original members of the church:

Anthony Patrick,	Hannah Corwin,	Gideon Allen,	J. F. Huddleston,
William Henderson,	Lavina Dedrick,	Benjamin F. Clark,	Andrew Farmer,
Hiram Gurnea,	Julia Brown,	J. M. Brown,	Elizabeth McCarty,
Sarah Wiley,	Margaret Moore,	Philip Weimer,	Oliver Newcomb,
Elmira Bell,	Mary Powell,	Elizabeth Weimer,	Mary Struble,
Laura Allen,	Margaret Miller,	Thomas Dunlap,	Minerva Corwin,
Elizabeth Ripley,	Mary Nichman,	Mrs. Safford,	Dollin Moore,
Elizabeth Henderson,	Rev. Samuel Gorman,	William Fuson,	Levina Struble,
Lydia Gurnea,	Catherine Gorman,	Amelia Huddleston,	Amelia Shyrigh.
Elizabeth Ray,			

The following are the names of the pastors of this church: Rev. Samuel Gorman from March 1846 to 1848. Rev. Enos French remained with the church for sometime, but his health declining, he gave up the pastorate and died in great peace in 1856. Rev. Archibald Williamson took charge of the congregation May 8th, 1852, and died June 24th, 1852. Rev. Daniel Bryant Nov. 1852 to 1855. Father Bryant died in 1875 at the Honey Creek Church. He was in the harness when the messenger death met him in the pulpit. He was carried out and died in a short time. Thus passed away one of the pioneer servants of God. Rev. J. P. Agnew-brood from 1855 to 1857; Rev. J. C. Bonham from 1858 to 1863; Rev. J. B. Tuttle from 1863 to 1868; Rev. B. F. Taylor from 1868 to 1870; Rev. I. N. Clark from 1871 to 1873; Rev. George G. Harriman 1873, and has charge at this time.

Deacons 1876-7—William Patrick, Thomas Everett, Alexander Patrick, Joseph Halterman, James H. Roberts.

Trustees for 1876-7—J. H. Patrick, E. Thomas, E. A. Hill.

Church Clerk and Treasurer—E. Thomas; Secretary—E. B. Kiser.

The number of members 200. The Church property is worth, including parsonage, \$10,000.00.

Woman's Missionary Society was organized in 1871. Present officers—Mrs. Susan F. Harriman, President. Mrs. E. C. Bryant, Vice President; Miss Mattie Everett, Secretary and Treasurer. The members pay two cents per week for mission purposes.

There is a fine Sabbath School connected with this church. The latest and most improved methods of instruction are used in this school. The officers for 1876-7 are: Superintendent—E. Thomas; Ass't Superintendent—Alex. Patrick; Secretary—Edgar Rhodes; Treasurer—J. C. Friederick; Librarians—W. A. Cool, G. J. Williams.

TEACHERS FIRST BAPTIST SUNDAY SCHOOL.

Rev. George G. Harriman,	Deacon Alex. Patrick,	Deacon Jos. Halterman,	J. C. Friedrick,
Jos. C. Roof,	Wm. A. Cool,	J. C. Bradley,	John A. Miller,
Mary Baldwin,	Belle Hance,	Mary Roach,	Lou. V. Miller,
Maggie Armstrong,	Fannie Breedlove,	Emma Marriott,	Mattie Clark.

Enrollment of scholars, 175. Amount of money collected during the year, \$252 00.

The First Presbyterian Church of Urbana.

This church is the off-spring of the old Buck Creek church, which was organized in the year 1811. Soon after the organization a preaching place was established in Urbana. The organization was one, but had two places of meeting, "Buck Creek" and "Urbana." This continued until the year 1833, when the members in Urbana organized a separate church, and assumed all that it implied in organizing a church of the living God.

The following is a list of the regular Pastors of both churches since their organization: Rev. James Hughes, 1814 to 1815; Rev. David Merrill, 1827 to 1841; Rev. Alexander M. Cowan, 1842 to 1844; Rev. Thomas F. Magill, 1846 to 1852; Rev. Edwin P. Raffensperger, 1852 to 1854; Rev. Leander H. Long, 1855 to 1864; Rev. John Woods, 1865 to 1868; Rev. James A. P. McGaw, D. D., 1869.

Ruling Elders 1876-7—Duncan McDonald, James C. Smith, James Simpson, A. F. Vance, John D. Rock, David H. Hovey, Charles A. McClintock, O. E. Lewis, T. H. B. Beale, Dr. J. L. McLain, George A. Weaver, Chas. Duncan.

Deacons for 1876-7—W. W. Helmick, Lemuel Weaver, Samuel Robison, W. H. Colwell, A. F. Vance, Jr., M. H. Crane, S. B. Grove, R. H. Boal.

Trustees for 1876-7—James C. Smith, T. H. Berry, John D. Rock.

There are three hundred and twenty-five communicants.

The Woman's Missionary Society was organized in 1874. They assist in the work of Home and Foreign Missions. The officers for 1876-7 are: Mrs. J. A. P. McGaw, President; Mrs. D. H. Hovey and Mrs. Joel Read, Vice Presidents; Mrs. O. Noble, Secretary; Miss Susan C. Inskeep, Treasurer. Number of members 40. The amount raised in clothing and money last year was \$360.00, which was given to Home and Foreign works.

The Sunday School Mission Band is the organized worker in the First Presbyterian School, for the holy cause of missions. They are doing a commendable work. It is officered as follows: President—Miss Belle Wood; Vice President—Miss Omi Grove; Secretary—Miss Clara Gross; Treasurer—Miss Lammie Berry. The fruit of their labors last year was the sum of fifty dollars for the cause of missions. They number about 60 members.

This congregation has one of the finest Sunday Schools in this part of the State. It numbers about 225 pupils. The following are the officers of the First Presbyterian Sabbath School of Urbana: John D. Rock, Superintendent; T. H. B. Beale, Assistant Superintendent; T. C. Berry, Secretary and Treasurer; O. N. Gibbons, George McDonald and Wm. M. Rock, Librarians.

TEACHERS FOR 1876 AND 1877.

J. A. P. McGaw,	Mrs. F. M. Boal,	Miss Minerva Jamison,	Miss Sue Inskeep,
John W. Ogden,	Miss Ella McDonald,	Mrs. E. J. Lancto,	Miss Alice Rock,
T. H. B. Beale,	Miss Mattie French,	Miss Lammie Berry,	Mrs. L. H. Magrew,
Mrs. E. G. Wiley,	Mrs. A. F. Vance, Jr.,	Mrs. T. H. Berry,	Mrs. C. A. McClintock,
Miss Mary Muzzy,	J. Mills Boal, Jr.,	Mrs. Dora Berry,	Mrs. J. M. Boal,
Miss Kate Woods,	Mrs. Fanny Taylor,	Miss Nettie Hamilton,	Miss Belle Wood.

United Presbyterian Church, Urbana, Ohio.

The United Presbyterian congregation located on West Market street, Urbana, Ohio, was organized in the fall of 1844, by Rev. J. S. McCracken. James Dallas, Andrew McBeth and Miles G. Beaty, were elected Ruling Elders, and constituted the session at that time.

Rev. Thomas Palmer was the first pastor. He entered on his labors in June, 1845, and continued till Feb. 15th, 1847, when he was called from the church militant to the church triumphant. The next pastor was Rev. L. H. Long, who remained with the congregation from the summer of 1849 until April 6th, 1852. He was succeeded by Rev. J. B. Findley, who continued as pastor from August 1853 until August 1856. The congregation was then without a stated pastor for several years, being supplied by Revs. David Pane, T. C. McCaughn and Thomas Brown. In the spring of 1861 the congregation invited Rev. W. S. Morehead to become their pastor, but after preaching among them for one year he declined their call, and accepted an appointment to labor as a missionary in Italy. Rev. T. P. Dysert was the next pastor. He entered on his duties as pastor on the 1st of Dec. 1862, and continued to serve the congregation for near two years, when he was removed by death.

The present pastor, Rev. H. H. Thompson, was the next in succession, and commenced his labors among them in April 1865, and has continued to serve the congregation ever since, a period of twelve years.

Mr. Samuel Barnett, and Mr. William Carson, are the present Ruling Elders.

The church in which the congregation worships was built in 1846. Present membership twenty-six.

The St. Mary's Catholic Church of Urbana, Ohio.

The Roman Catholic Church of this city was organized by Rev. Augustus Groghan, in 1853. Father Groghan remained with the church until 1859. Dying, he was buried Feb. 22d, 1859, mourned by a large circle of friends.

The Rev. James Francis Kearney succeeded him August 1st, 1859. Father Kearney has done a good work for his congregation and the community. They have had to enlarge their church twice. The first time, in 1867, it cost them \$14,010 65, and the second enlargement, in 1873, cost them \$6,263 53. This church has a fine altar, (the finest in this part of the State), costing them \$993 00. The frescoing, which is excellent, cost \$1,000 00. This congregation has closed the parochial school and send their children to the common schools.

Rev. J. A. Henry is the assistant Pastor. Mr. J. O. Connor, is Secretary, and Peter Bartley, Treasurer. The membership is 1,500 and is in a flourishing condition. The yearly income is about \$4,000.

The Howard Weaver Mission Sabbath School

Was organized in June 1867, and was held at different places until 1875, when Mr. Lemuel Weaver built and donated to the school, a handsome little edifice in the northern part of the city. The building was first opened on Christmas, 1875, when the Mission Association was organized, and the deed for the building was handed to the Trustees of the Association by Mr. Weaver. The School bears the name of Howard Weaver, one of the earliest workers in the mission work in this city, and one of the founders of the Mission Sabbath School.

The officers of the Sabbath School for the present year are as follows: Superintendent—J. G. Talbott; Ass't. Superintendent—Wm. Perry; Secretary—C. E. Colwell; Treasurer—Mrs. M. G. Williams; Librarian—Chas. Shephard.

Officers of the Mission Association for the present year: President—M. G. Williams; Vice President—A. C. Humphreys; Secretary—C. E. Colwell; Treasurer—J. S. Kirby; Trustees—C. F. Colwell, D. H. Hovey and M. G. Williams.

The Church of Epiphany of Urbana, Ohio.

The Epiphany Protestant Episcopal Church of Urbana, Ohio, was organized about the year 1847, by the Rev. Charles B. Stout. The lot situated on the corner of Scioto and Kenton streets was purchased from John McCord in March 1849, by Samuel H. Robinson, Abram Robertson, Adam Mosgrove, T. M. Gwynne and W. F. Slater. The house of worship was erected in 1849. The following are the names of the Rectors from the organization until this time: Rev. Charles B. Stout, Rev. Mr. — Pritchard, Rev. E. Cumming, Rev. William H. Dyer, Rev. John A. Doris, Rev. W. J. Petrie, Rev. Wallace Probasco, Rev. James B. Britton, and Rev. C. L. Pindar. Wardens—James A. Nelson, Senior Warden, P. R. Bennett, Junior Warden. Vestrymen—John A. Mosgrove, John Helps, R. C. Horr.

The Sabbath School of this church is under the Superintendency of the Rector, who is doing much to make it what it ought to be—the nursery of the church,—with healthy scions ready to be transplanted when the fulness of time comes.

First Methodist Episcopal Church of Urbana, Ohio.—1804.

In the latter part of the year 1739, eight or ten persons came to Mr. John Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning after redemption. They desired, as did two or three more next day, that he should spend some time with them in prayer and advise them how to flee from the wrath to come. That he might have more time for this great work, he appointed a day when they might all come together, which, from thence forward they did every week, every Thursday evening. To these, and as many others as came with them, (for their number increased daily) he gave such advice as he deemed most needful for them. They always concluded these meetings with prayer suited to their several necessities. This was the rise of the united societies in Europe.

Of the introduction of Methodism into the New World, in 1766, Dr. Bangs says:

"The introduction of Methodism into the United States, was attended with those circumstances which show how great events often result from causes comparatively insignificant. Like the entire structure of Methodism, it originated without any foresight of man, without any previous design in the instruments to bring about such an event; and yet it will undoubtedly mark an era in the history of our country, on which its future historians will stop and pause, as having a bearing on its destinies. It was not the design of Methodism to enter into the political speculations of the day, nor to meddle with the civil affairs of the country, yet it is thought that its extensive spread through the country, and the influence which it has exerted on society, in uniting in one compact body so many members, through the medium of an itinerant ministry interchanging appointments from north to south and from east to west, have contributed not a little to the union and prosperity of the nation.

"The first Methodist society, or class, was established in the city of New York, in the year 1766, by a small number of pious emigrants from Ireland, who, before their removal to this country, had been members of a Methodist society in their own. Among their number was Philip Embury, a local preacher. But though they had been attached to Wesleyan Methodism at home, it appears that on their arrival here they came very near making 'shipwreck of faith and of a good conscience.' They were strangers in a strange land; and not finding any pious acquaintances with whom they could associate, they gradually lost their relish for divine things, and sunk into the spirit of the world. In this state of lukewarmness and worldly-mindedness they were found the next year, on the arrival of another family from Ireland, among whom was a pious 'mother in Israel' of the name of Hick, to whose zeal in the cause of God they were all indebted for the revival of the spirit of piety among them. Soon after her arrival she ascertained that those who had preceded her had so far departed from their 'first love,' as to be mingling in the frivolities and sinful amusements of life. The knowledge of this painful fact aroused her pious indignation, and with a zeal which deserves commendation, she suddenly entered the room where they were assembled, seized the pack of cards with which they were playing, and threw them into the fire. Having thus unceremoniously destroyed their 'playthings,' she addressed herself to them in language of exhortation; and turning to Mr. Embury she said, 'You must preach to us, or we shall all go to hell together, and God will require our blood at your hands.'

"This pointed appeal had its desired effect in awakening his attention to the perilousness of their condition. Yet, as if to excuse himself from the performance of an obvious duty, he tremblingly replied, 'I cannot preach, for I have neither a house nor congregation.' 'Preach in your own house first, and to our own company,' was the reply. Feeling the responsibility of his situation, and not being able any longer to resist the importunities of his reprover, he consented to comply with her request, and accordingly preached his first sermon, 'in his own hired house,' to five persons only. This, it is believed, was the first Methodist sermon ever preached in America.

"The little flock thus gathered soon increased. They accordingly rented a room of larger dimensions, the expense of which was defrayed by voluntary contributions, 'toward which,' says Mr. Paul Hick, son of the good lady before mentioned, 'the first sixpence I could ever call my own I put into the plate, which was carried round to receive the contributions of the people, and I felt in so doing an inexpressible pleasure.' But the 'hired house' soon became too small for the congregation, and the *Rigging Loft* in Williams Street was hired. But the rigging loft was not long capacious enough to accommodate all who wished to hear the word, and the society began to consult on the propriety of building a small church. For the accomplishment of this pious undertaking, however, many difficulties were to be encountered. But while all were deliberating on the best means to be adopted for the accomplishment of this desirable object, Mrs. Hick,* while fervently engaged in prayer for direction and help in the time of need, received, with inexpressible sweetness and power, this answer: '*I the Lord, will do it!*' At the same time a plan was presented to her mind, which, on being submitted to the society, was generally approved of and finally adopted. Subscriptions were obtained, and eventually a building was erected in John Street, sixty feet in length and forty-two in breadth, which, out of respect to the founder of Methodism, was called *WESLEY CHAPEL*, the first of the kind ever built in America, and in which the first sermon was preached by Mr. Embury, October 30, 1768."

* Mrs. Hick's maiden name was Barbara Ruckle. Before her emigration to America she lived in a house opposite the present Methodist chapel in Bellingrath, Ireland. Several of her descendants, "to the third and fourth generation," are yet found in the Methodist Churches in New York and its vicinity.

MAD RIVER ORGANIZATION.

The most reliable information that I have been able to get, from the very few pioneer members of the church of God in this place, give the organization of the Methodist church, in this part of the State, as early as the years 1803-4. The first organization, if I am correctly informed, was Mad River. After the membership had increased and the country was filling up with emigrants from the East, an organization was effected in Urbana and the adjacent counties. The first place of meeting was in a little log meeting house, which was situated on the lot now owned by Mrs. Scioto Hendley, on Locust street, between Church and Ward. Their numbers increased and a new house was proposed. The old house and adjacent lots were sold to William Downs, the father of Sister H. Shyrigh, who contracted for the building of the brick church situated on the corner of Locust and Court streets. It is now occupied as a carriage stable.

The present church was erected in 1836, and has the largest audience room in the city. The membership of this church is very active, especially in the temperance and missionary work, and the "old charge" as it is familiarly called has been the friend of all good movements for the cause of humanity.

THE PIONEERS AND THEIR WORK.

The missionaries of this church came from the East with emigrants, for as soon as a small settlement was made, these self-sacrificing men of God found their way through thickets and swamps, over hill and valley, to the homes of the pioneers of the west. The woods were infested with wild beasts and more savage men, but we find that as early as 1786 Benjamin Ogden entered the State of Kentucky. In 1787 we find the following distinguished Elders in the wilds of Ohio: Charles Conway, Enoch Matson, Richard Whitecoat and George Callahan.

1788.—Richard Pearson and John Todd broke the bread of life to the few settlers in the Northwest. There was only 353 members in the State. Four of these were colored.

1789.—Richard Pearson and Thomas Carroll were the ministers. There were only 196 ministers in the United States, and 35,119 white members and 8,243 colored.

1790.—Daniel Fidler, E. Missionary and James O. Cromwell were the Elders.

1791.—Wm. McLenaban and Thomas Haywood, were the Ohio preachers. Membership 317. Colored 4.

1792.—Sansford L. Mathews and D. Hill, were the laborers in this part of the vineyard. This year the membership was 364 white, and 6 colored, or a gain of 2.

1793.—Thomas Scott and Robert Bonham, were in charge of Ohio. We find Samuel Hitt in Washington, Pa., and Daniel Hitt at Pittsburg, this year. Total number of preachers had increased to 269, and members to 51,416 whites, and 16,227 colored.

1794.—Samuel Hitt and John H. Reynolds were sent to this State. Charles Conway was the Presiding Elder.

1796.—Samuel Hitt and Thomas Haymond have the Ohio work. Total number of Presiding Elders 21; Preachers 313; white members 48,121; colored 12,170.

1796.—Daniel Hitt was Presiding Elder and had charge of Clarksburg. Andrew Nichols and John Seward were sent to the Ohio field of labor.

1797.—Nathaniel B. Mills and Jacob Colbert, Preachers. The districts are made up by States, and Ohio is classed as a part of Virginia, which reported 11,046 white members and 5,490 colored.

1798.—Daniel Hitt, Presiding Elder; Nathaniel B. Mills and Solomon Harris, Preachers.

1799.—Thomas Haymond and Jesse Stoneman, Preachers. White members 49,115; colored 12,236.

1800.—Daniel Hitt, Presiding Elder. Ohio, Joseph Rowen and John Cullison; Muskingum, Jesse Stoneman.

The following are the names of the Preachers and Presiding Elders of the M. E. Church who have had charge of the work in this county and section of the State, and the Pastors of the First Charge, from 1800 to 1877:

In 1800 Daniel Hitt was Presiding Elder of Redstone, Pittsburg, Shenango, Pennsylvania and Ohio. Joseph Rowen and John Cullison were among the first Missionaries to this State, or Territory then, of Ohio.

1801.—Kentucky District, William McKendree, Presiding Elder. Circuit, Scioto and Miami: Preacher, Henry Smith. Total number of members in connection, 72,874.

1802.—Kentucky District, Wm. McKendree, Presiding Elder. Circuit, Scioto and Miami: Benj. Young and Elisha W. Bowman, Preachers.

1803.—Kentucky District, Wm. McKendree, Presiding Elder. The name of the circuit was changed to Miami; Elisha W. Bowman, Preacher. Total membership, white 104,070; colored, 22,453.

1804.—Ohio District, Wm. Burke, Presiding Elder. Miami circuit, John Sale and Joseph Oglesby, Preachers; whites, 89,603; colored, 22,531; total, 113,134.

1805.—Ohio District, Wm. Burke, Presiding Elder. Miami and Madriver circuit: John Meek and Abraham Amos, Preachers; Whites, 95,629; colored, 24,316; total, 119,945.

1806.—Ohio District, John Sale, Presiding Elder. Madriver circuit, John Thompson, Preacher; whites, 103,313; colored, 27,257; total, 130,570.

1807.—Ohio District, John Sale, Presiding Elder. Madriver circuit, Adjet McGuire and Isaac Quinn, Preachers. Whites, 114,727; colored, 29,863; total, 144,599.

1808.—Ohio District, John Sale, Presiding Elder. Madriver circuit, T. Milligan, J. Davisson and W. Mitchell, Preachers. Whites, 121,687; colored, 30,308; total, 151,995.

1809.—Miami District, John Sale, Presiding Elder. Madriver circuit, Hezekiah Shaw, Wm. Young and S. Henkle, Preachers. Whites, 131,154; colored, 31,884; total, 163,038.

1810.—Miami District, John Sale, Presiding Elder. Madriver circuit, Saul Henkle and Helor Sanford, Preachers. Whites, 139,836; colored, 34,724; total, 174,560.

1811.—Miami District, Solomon Langdon, Presiding Elder. Madriver circuit, John Clingan, Preacher. Whites, 148,835; colored, 35,732; total, 184,567.

1812.—Miami District, Solomon Langdon, Presiding Elder. Madriver and Xenia circuit, John Collins and Moses Crume. Whites, 156,852; colored, 38,505; total, 195,357.

OHIO ANNUAL CONFERENCE.

1813.—Miami District, Solomon Langdon, Presiding Elder. Madriver circuit, Joseph Tateman, Preacher. Whites, 171,448; colored, 42,859; total, 214,307.

- 1814.—Miami District, Samuel Parker, Presiding Elder. Madriver circuit, Joseph Oglesby, Preacher. Whites, 168,698; colored, 42,431; total, 211,120.
- 1815.—Miami District, John Sale, Presiding Elder. Madriver circuit, Abbott Goddard, Preacher. Whites 167,978; colored, 43,187; total, 211,165.
- 1816.—Miami District, John Sale, Presiding Elder. Madriver circuit, Moses Crume and Henry B. Bascom, Preachers. Whites, 171,93; colored, 42,904; total, 214,235.
- 1817.—Miami District, Moses Crume, Presiding Elder. Mad River circuit, Walter Griffith and William Williams. Whites, 181,442; colored, 43,411; total, 224,853.
- 1818.—Miami District, Moses Crume, Presiding Elder. Madriver circuit, John Sale and John Strange. Whites, 190,477; colored, 39,150; total, 229,627.
- 1819.—Lebanon District, Moses Crume, Presiding Elder. Madriver circuit, John Strange, Preacher. White, 201,750; colored, 39,174; total, 240,924.
- 1820.—Lebanon District, James B. Findley, Presiding Elder. Madriver circuit, Russell Bigelow and Robert W. Findley. Whites, 217,62; colored, 38,753; total, 256,881.
- 1821.—Lebanon District, Jas. B. Findley, Presiding Elder, Madriver circuit, Robt. W. Findley and A. McLean. Whites, 239,087; colored, 42,059; total, 281,140.
- 1822.—Lebanon District, John Strange, Presiding Elder. Madriver circuit, Thomas S. Hitt and George W. Marlay, Preachers. Whites, 263,042; colored, 44,377; total, 297,622.
- 1823.—Lebanon District, James B. Findley, Presiding Elder. Madriver circuit, James Collord and John P. Taylor, Preachers. Whites, 261,618; colored, 44,922; total, 312,540.
- 1824.—There is a change in the arrangement of the minutes. We find the statistics given now by the Annual Conference. We also find the list of Bishops appearing for the first time. The Bishops are—William McKendree, Enoch George, Robert R. Roberts, Joshua Soule and Elijah Hedding. Lebanon District, John Collins, Presiding Elder. Madriver circuit, William Langdon and John P. Taylor. Whites, 36,347; colored, 193.
- 1825.—Sandusky District, J. B. Findley, Presiding Elder. Madriver circuit, James T. Wells and George Gatch. Whites, 38,153; colored, 86.
- 1826.—Miami District, John Collins, Presiding Elder. Madriver circuit, Augustus Eddy and Levi White, Preachers. Whites, 2,832; colored, 184. This year was one of great spiritual power in this place. Some of the members taken in that winter are still living.
- 1827.—Miami District, John Collins, Presiding Elder. Madriver circuit, John F. Wright and Augustus Eddy, Preachers. Whites, 30,488; colored, 195.
- 1828.—Lebanon District, James B. Findley, Presiding Elder. Madriver circuit, Burroughs Westlake, Alfred M. Lorain, Preacher. Whites, 30,685; colored, 208.
- 1829.—Lebanon District, James B. Findley, Presiding Elder. Madriver circuit, Burroughs Westlake, Alfred M. Lorain, Preacher. Whites, 32,700; colored, 193.
- 1830.—Lebanon District, J. F. Wright, Presiding Elder. Madriver circuit, Levi White and Elias Patten, Preachers. Whites, 36,064; colored, 268.
- 1831.—Lebanon District, J. F. Wright, Presiding Elder. Madriver circuit, Wm. Raper, James T. Donahoo and Jacob W. Rugan. Whites, 41,142; colored, 274.
- 1832.—Lebanon District, J. F. Wright, Presiding Elder. Madriver, Wm. Raper, Richard Brandriff and Joseph Hill. Whites, 44,290; colored, 334.
- 1833.—Lebanon District, W. H. Raper, Presiding Elder. Urbana appears for the first time in the general minutes. R. Brandriff and O. Johnson were the first preachers on the Urbana circuit.
- 1834.—Lebanon District, W. H. Raper, Presiding Elder. Urbana circuit, G. W. Walker and M. Manley, Preachers. The Urbana circuit reported this year 1,314 members. Total Conference membership was, white 58,145; colored, 478. Total church membership whites, 553,134; colored, 83,156; Indians, 2,494; total, 638,784.
- 1835.—Urbana District, William H. Raper, Presiding Elder. Urbana circuit, G. W. Walker, M. Marlay, Preachers; E. Truill, Supply. Whites, 62,686; colored, 544.
- 1836.—Urbana District, W. H. Raper, Presiding Elder. Urbana circuit, Joshua Boucher and A. Morrow, Preachers; E. Truit, Superannuate. Whites, 62,947; colored, 465.
- 1837.—Urbana District, Robert O. Spencer, Presiding Elder. Urbana Station, Joshua Boucher. The first year the membership was reported as 283. On the circuit there was 1,196. There were 57 colored members in the circuit. In the conference there were 48,797 whites, and 537 colored members.
- 1838.—Urbana District, Robert O. Spencer, Presiding Elder. Urbana station, Wm. Young. Urbana circuit, G. W. Walker and Samuel Clark. Whites, 51,332; colored, 613.
- 1839-40—Urbana District, Robert O. Spencer, Presiding Elder. Urbana station, James L. Grover. Urbana circuit, Samuel Clark and James Smith. The station had 285; circuit 1,200, and 75 colored members in the station and circuit.
- 1840-41—Urbana station, William B. Christy remained here only a portion of the year, on account of failing health. He went to Cincinnati and died amid his friends in great peace.
- 1842-43.—He was succeeded by A. B. Lorain, who filled out the Conference year, and was re-appointed in 1842.

1843.—Asa B Stroud. 1844-45.—Cyrus Brooks. 1846—David Kemper. 1847-48.—Michael Marlay. 1849-50 John S. Inskip, had a wonderful revival during the year, and many souls were led to believe on Christ. 1851—William Herr. 1852-53.—John T. Mitchell. 1854-55.—D. Warnock. 1856.—J. T. Mitchell, Presiding Elder; A. Lowry, Pastor. 1857-58.—M. Dustin. 1859.—Granville Moody. 1860.—C. W. Sears. He entered the army as a chaplain of the 95th Reg. O. V. I., and died while in the service. 1863-64.—David Warnock. 1864-67.—W. I. Fee. 1867-70.—Wm. Fitzgerald. 1870-73.—James Stevenson. 1873-75.—William H. Sutherland.

1875-77.—S. D. Clayton, who is an efficient and earnest minister of the Lord Jesus. Last year he carried on the Urbana Camp Meeting, with greater success than has attended it for many years. Many souls were added to all the churches in the town. The present membership of the church is 525.

The following are the official members for the years 1876-77: Local Preachers—John W. Hitt, Emor Kimber, Wm. Sampson, A. C. Deuel and J. W. Smith. Stewards—Samuel W. Hitt, Joseph H. White, William R. Warnock, G. W. Fuller, Thomas D. Crow, J. W. Anderson, S. B. Price, C. C. Kiefer, G. M. Russell. Trustee Board—Samuel W. Hitt, Jacob Minturn, Thos. B. Price, John Kenaga, Jacob Anlabaugh, W. T. Busser, A. C. Deuel, W. R. Warnock, G. M. Russell. Class Leaders—John W. Hitt, S. B. Price, R. S. Pearce, J. W. Anderson, Ebon C. Smith, George W. Hitt, Samuel W. Hitt.

The Youngs Men's Christian Association of the First M. E. Church, was organized in Oct. 1876. It meets every Friday evening in the church. There are about 50 members of this Association. The present officers are: H. S. Sammis, President; L. A. Steinberger, Vice President; Horace Crow, Secretary; S. B. Grove, Treasurer. The work of the Association is generally the active duties of the church.

The Young Ladies Christian Association of First M. E. Church, was organized April 1876. The present officers are: President, Miss Katie Magrew; Vice President, Miss Sallie Russell; Secretary, Miss Hope Euans; Treasurer, Miss Sallie Warnock. Number of members 50. Meetings, every Friday evening.

THE FIRST M. E. SUNDAY SCHOOL OF URBANA, OHIO.

God said to Moses, his servant, from trembling, quaking and lightning girdled Sinai, "The words which I command thee this day, shall be in thine heart and thou shalt teach them diligently unto thy children." This command was not only given to the Israelites on their way to God, but is good advice for the christian church to follow now for it is the indispensable duty of every church, to see that the children committed to their care are morally and intellectually trained for the work that God intends them to do, for the race and for their own salvation, and the glory of God.

The First M. E. Church, on the principle announced by the Lord of Glory, organized a school in 1816 for the instruction of her little ones, and many have found "the words of eternal life," and began the good fight of faith in the school.

The officers for 1876-7 are as follows: J. H. White, Superintendent; S. B. Price, Ass't Superintendent; S. B. Grove, Secretary; E. P. Clayton, Ass't Secretary; J. K. Cheetham, Robert Miller, Librarians.

TEACHERS IN FIRST M. E. SUNDAY SCHOOL.

Mrs. A. C. Deuel,	Miss Katie Magrew,	Mrs. J. K. Cheetham,	Miss Florence Studebaker,
Mrs. S. N. Mathews,	Mrs. J. Hurd,	Mrs. J. H. White,	Mr. Leonard,
Mr. Chas. Hollinger,	Miss Mary Neer,	Mr. Horace Bruseman,	Mrs. John Quein,
Miss Emma Brusman,	Mr. C. R. West,	Miss Flora Coulter,	Miss Armstrong,
Mr. H. S. Sammis,	Mr. Horace Crow,	Miss Minnie Warnock,	Miss Katie West,
Mr. Wm. Hollinger,	Mr. Walter Small,	Col. W. R. Warnock,	Mr. A. C. Deuel,
Miss C. Townley,	Mr. C. C. Kiefer,	Mr. R. S. Pearce,	Mr. G. W. Hitt,
		Mr. T. D. Crow,	

Total number of officers, 43. Scholars of all ages, 355. Average attendance of teachers and scholars, 298. Number of officers and teachers members of church, 40. Scholars who are members of church, 165. During the year there were 45 conversions in the school. Library books, 750. Total expense of school for the year, \$313. Papers per month, 150 or 1800 per year.

The Second M. E. Church of Urbana, Ohio,

Was organized in the year 1855. There were two classes, led by Brothers I. N. Kenaga and Stephen Clark.

Rev. John T. Mitchell was the first Presiding Elder. The first Pastor was James Chalfant, from 1855 to Sept. 1857; second, I. C. Kingsley, from 1857 to Sept. 1859; third, J. J. Thompson, from 1859 to Sept. 1861; fourth, J. M. Robinson, from 1861 to Sept. 1863; fifth, W. L. Hypes, from 1863 to Sept. 1865; sixth, L. F. Van Cleve, from 1865 to Sept. 1867; seventh, J. F. Conrey, from 1867 to Sept. 1870; eighth, Charles Ferguson, 1870 to Sept. 1873; ninth, George H. Dart, from 1873 to Sept. 1876.

Official list of Second M. E. Church, January 1st, 1877—Rev. A. N. Spahr, Pastor. Trustees—P. B. Ross, J. M. Helmick, J. Saxton, Jos. C. Brand, Sr., L. Geiger, Isaac B. Happersett, W. R. Ross, John M. Fitzpatrick. C. W. Marshall.

Stewards—P. B. Ross, J. Saxton, Isaac B. Happersett, E. B. Patrick, C. F. Colwell, W. W. Wilson, H. C. Hovey, Jos. C. Brand, Jr., C. W. Marshall.

Class Leaders—Robt. Outram, P. B. Ross, C. F. Colwell, W. W. Wilson, John B. Happersett, B. F. Dixon, A. C. Humphreys, J. G. Hurlburt, O. B. Happersett, F. Fidler.

Local Preacher—J. G. Hurlburt. Exhorters—Robt. Outram and J. G. Talbott. Recording Steward—C. F. Colwell. Present membership 350.

THE SUNDAY SCHOOL OF SECOND M. E. CHURCH.

In all ages whenever pure religion has been revived, it would seem that especial attention has always been given to the early religious instruction and training of children and youth by the church of God. A Scotchman said, "vital religion and Godly upbringing of the youth, have ever gone hand in hand." The Christian Church is intrusted with the training of men, women and children for usefulness, and for the enjoyment of an endless and blissful immortality. So the members of this church thought and as soon as they organized the church they brought the children in and began the work of training the mind and heart. The organization was effected in the spring of 1855.

The following are the officers for 1876-7—W. W. Wilson, Superintendent; C. F. Colwell, Ass't. Superintendent; W. A. Cool, Secretary; Isaac B. Happersett, Treasurer and Chorister. The following are the teachers for the ensuing year:

Mrs. C. F. Colwell,	E. B. Patrick,	Mrs. J. S. Parker,	Mrs. Martha Happersett,
Mrs. Laura Happersett,	Miss Annie Donaldson,	Miss A. Wicker,	I. B. Happersett,
Mrs. Laura Coulter,	J. C. Roof,	C. H. Ward,	Mrs. Maggie Happersett,
Mrs. E. B. Patrick,	Miss Mary Donaldson,	Mrs. G. H. Fraas,	J. F. Brand,
H. W. Price,	Mrs. J. S. Carter,	Mrs. M. M. Cool,	J. C. Brand, Jr.
P. B. Ross,	Mrs. H. C. Hovey,		

The following is a report of the work: Number of officers and teachers 23; number of scholars, all ages, 150; average attendance of teachers and scholars 125; teachers and officers who are members or probationers of the church 23; scholars who are members or probationers of the church 75; conversions during the year 35. Total expense during the year was \$100 00. The school takes 125 *Advocates* semi-monthly, or 250 per month, or 3,000 annually. In all other respects the church is doing a good work for the race and humanity.

New Church Society of Urbana, Ohio.

On the 8th day of November, A. D. 1850, a number of gentlemen and ladies, who acknowledged the word of God to be true and Divinely implied, and who recognized the doctrines and principles of the New Jerusalem church as contained in the Theological writings of Emanuel Swedenborg as true, and in agreement with the Holy Scriptures, met for the purpose of considering the proposition of forming a society in Urbana; and after a full exchange of views as to benefits to be derived from association and co-operation, both to themselves and the community, they agreed to form a society to provide for public worship, and for individual spiritual improvement.

The following named persons were present, their names being signed to the original agreement: Mr. & Mrs. Milo G. Williams, Mr. & Mrs. James P. Stuart, Mr. & Mrs. John H. James, Mr. & Mrs. William M. Murdoch, Mr. & Mrs. Evan Gwynne, Mr. David Gwynne, Mr. T. M. Gwynne, Miss Ella Bailey, Lewis Barnes, Miss Charlotte Hoadley, and Edward U. Blake. At the meeting held the following week several names were added to the agreement. The faith of the church is embodied in the following:

"There is one only living and true God, in whom is the Divine Trinity of Father, Son and Holy Spirit, which are one in Him as the soul, the body, and the operation are in man; and this one God is the Son Jesus Christ. Saving faith is to believe in Him as the Creator, Redeemer, and Savior.

"The Sacred Scripture, or the word, is Divine Truth itself. Within the literal sense it has a spiritual sense, in virtue of which it is divinely inspired and holy in every expression; and it is thus accommodated to the condition of angels and of man. It is given that we may know the way of life, be delivered from evil, and come into association with angels, and into conjunction with the Son.

"We must shun evils as sins against God, and because they are of the devil and from the devil; and we must do good because it is of God and from God. In abstaining from evil, and in doing good, we are to act as of ourselves; but we must at the same time, believe and acknowledge that the will, the understanding, and the power to do so are from the Son alone."

The organization of the society is simple in its character, being free to adopt from time to time such means as are best suited to carry out its objects. It is connected with the Ohio Association of the New Church, and the Association is a constitutional part of the General Convention of the United States. In the spring of 1851, the General Assembly of Ohio granted an act of incorporation, conferring rights and privileges similar to those granted to other religious bodies. For some time the meetings for worship were held in private parlors, or rooms fitted for the purpose; and in 1856 the church building was erected on the north-west corner of South Main and Reynolds streets.

In 1860 there were about 60 members in the society. The whole number who had been in connection with the society at that time was very near 80; the number had been reduced by death and change of residence. The society has occasionally been without a regular minister; at such times the public service has been conducted by a Layman.

The ministers at various times were Rev. James P. Stuart, Rev. John C. Ager, Rev. A. J. Bartels, Rev. George N. Smith, and Rev. Joshua T. Eaton. At the present time the Rev. Frank Sewall is officiating as minister.

The officers of the society are H. P. Espy, Wm. M. Murdoch and Milo G. Williams, Trustees; Hamilton Ring, Clerk, and Chas. G. Smith, Treasurer.

The Sunday School was organized in 1850, and for several months held its sessions at the residence of Mr. Williams; afterwards at a room furnished gratuitously by the Messrs. Gwynnes. At present it is under the supervision of Rev. Mr. Sewall, and occupies the church. The teachers are: Rev. F. Sewall, Prof. P. B. Cabell, Wm. P. Taylor, James G. Wentz, Miss Addie H. Williams, and Miss May B. Wheelright. The number of scholars about 50, a large portion of them being students in the college.

The Urbana University.

In 1849 the following gentlemen met in Urbana, Ohio, to consider the propriety of establishing a college in the interest of the New Church. The following named gentlemen being present: John Murdoch, J. H. James, Esq., Rev. J. P. Stuart, Rev. George Fields, Rev. Sabin Hough, Prof. Milo G. Williams, and R. S. Canby, Esq. The final conclusion of the council was that Prof. M. G. Williams was instructed to start a preparatory school. This was done in the fall of 1850. In the meantime the committee was at work among the friends of the new project. The Legislature granted a charter bearing date March 7th, 1850, and it is one of the most liberal ever granted by any Legislature, giving ample power for the establishment of whatever schools, seminaries or colleges, that may be deemed necessary or advisable.

The following Board of Trustees was elected under this charter:

Milo G. Williams, President.	James P. Stuart, Secretary.	David Gwynne, Treasurer.
John Murdoch, Springfield, Ohio.	E. Hinman, Cincinnati, Ohio.	Benj. F. Barrett, New York.
John H. James, Urbana, Ohio.	John H. Williams, St. Clairsville, O.	Thomas M. Gwynne, Urbana.
R. S. Canby, Bellefontaine, Ohio.	Wm. M. Murdoch, Urbana, Ohio.	J. Young Scammon, Chicago, Ills.

At the opening of the University the following were the first Faculty: Department of Science—Milo G. Williams, A. M., Professor of Science, and Dean of the Faculty. Charles W. H. Cathcart, A. B., Professor of Mathematics. Department of Language—Joseph William Jenks, A. M., Professor of Language. Department of Philosophy—James P. Stuart, A. M., Professor of Philosophy. John H. James, Esq., Lecturer on Constitutional and International Law. Department for Girls—Miss Caroline Collier, Principal. Preparatory School—Willard G. Day, Teacher.

The following was the Course of Study for the year 1850. "The studies of the College were distributed through three years, and were arranged into three Departments, viz: 1. The Department of Language—including Literature in general, and the Ancient and Modern Languages. 2. The Department of Science—including the Pure and Mixed Mathematics, and the Natural Sciences. 3. The Department of Philosophy—including the Philosophy of Language, of Nature, and of Religion. These three Departments, in detail, are as follows:—

DEPARTMENT OF LANGUAGE.—The study of Language is distributed into the three years of the College Course, as follows: English Composition and Declamations; Lessons in the English Bible; and Lessons in History throughout the course.

I. Freshman Year.—A course of English, Latin, and French Literature, and Roman Antiquities. Term 1. Portions of the Roman Historians, Poets and Philosophers. History of the English Language and Literature. Term 2. Read Vulgate, Mediaeval and Modern Latin. French Grammar. Term 3. Roman and Mediaeval Archaeology. French Literature; and Grammar (continued).

II. Junior Year.—A course of Greek, and German Literature, and Greek Antiquities. Term 1. Portions of the Greek Historians, Poets and Philosophers. Term 2. Portions of Septuagint and New Testament Greek. German Grammar. Term 3. Grecian and Oriental Archaeology. German Literature; and Grammar (continued).

III. Senior Year.—A course of Hebrew Literature, and Bible Antiquities. Term 1. Hebrew Grammar, and portions of the Hebrew Historians. Term 2. Portions of the Hebrew Poets, Philosophers and Prophets. Term 3. Biblical Literature, Archaeology and Hermeneutics.

DEPARTMENT OF SCIENCE.—**I. Freshman Year.**—Term 1. Conic Sections; Algebra finished. Term 2. Plane and Spherical Geometry; Mensuration of Planes and Solids; Elements of Zoology. Term 3. Surveying; Navigation; Analytical Geometry.

II. Junior Year.—Term 1. Natural and Experimental Philosophy; Calculus; Chemistry. Term 2. Natural and Experimental Philosophy; Calculus; Chemistry. Term 3. Astronomy; Chemistry applied to Agriculture and the Arts.

III. Senior Year.—Term 1. Analytical Mechanics; Anatomy, Physiology and Hygiene; Mineralogy. Term 2. Civil Engineering; Structural Botany. Term 3. Geology; Cosmogony.

DEPARTMENT OF PHILOSOPHY.—The study of Philosophy is distributed into the three years of the College Course, as follows:

I. Freshman Year.—Philosophy of Language: the Study of the forms, functions, and powers of Words. Term 1. The origin and progress of Language, spoken and written. Term 2. Glossology, Oriental and Occidental; Criticism; Synonyms. Term 3. Comparative Philology; Rhetoric; Logic; Belles Lettres.

II. Junior Year.—Philosophy of Nature: the Study of the forms, functions, and significance of Objects. Term 1. History of the Old Philosophy, its conflict and fall: Rise of the New Philosophy. Term 2. Subject and object: Mind and Matter; Soul and Body; Analysis of the objects mentioned in the Word, and their representative import.

III. Senior Year.—Philosophy of Religion: the Study of the nature, relations, and destiny of Man. Term 1. The Earth and Man: The Various Ages and Races; Chronology and Ethnology. Term 2. Ethics; Esthetics; Metaphysics; Political Economy; Constitutional and International Law. Term 3. Divine Revelations to Man; Correspondences; The Word; Spirits; Angels; The Lord."

It is somewhat different now; but this is so fine in its arrangement that I give it to the reader, with the injunction to read, then read, and read again.

The present Faculty of the College are: Rev. Frank Sewall, A. M., President, Professor of Intellectual and Moral Science. Thomas Freeman Moses, A. M., M. D., Professor of Natural Science. Philip Barraud Cabell, A. M., Professor of Ancient Languages and Literature. Mr. Jacob Emmanuel Werren, Professor of Modern Languages. Thomas Freeman Moses, A. M., M. D., Provisional Instructor in Higher Mathematics. Mr. Jacob Emmanuel Werren, Master of the Grammar School, Instructor in Mathematics and Drawing. William Ross Taylor, Librarian.

The Evangelical Lutheran Church of Urbana, Ohio,

*Was organized July 5th, 1846. There had been a number of Lutherans in the community, but were unable to organize and finally sent to Springfield for Prof. E. Keller, to come and preach a sermon or two. He complied with the request and from that time Urbana has been supplied with Springfield preachers. The minutes says: "In the summer of 1846 the brethren expressed a desire to be organized into a regular Lutheran congregation." This was effected, as above stated on the 4th and 5th days of July, 1846, and a constitution was adopted for their government. The following are the original signers:

Lydia Cladfelter,	Louisia Cladfelter,	Susan Cladfelter,	John Sibert,
Catharine Sibert,	Michael Walter,	John Walter,	J. Walter,
Jane Walter,	William Rettberg.		

The list of Pastors are: Rev. A. Helwig, 1846; A. M. Smith; Solomon Ritz; Nathan Little, 1856; David Schindler, 1855; J. D. Severinghaus, Aug. 10, 1861. April 1st, 1867, the Rev. A. J. Imhoff came and re-organized the church, starting with only two or three of the original members of the old organization. Rev. A. J. Kissell; Rev. E. W. Souders; Rev. A. J. Imhoff, is the present pastor.

The officers of the church are: E. B. Gaumer, George Bach, George Bechtold, Secretary, Loss Peterson, Herman Horn, Charles Holding, James Stewart, J. F. Rettberg, John Rauch, Treasurer. Total membership is one hundred and eight.

The Public Schools of Urbana, Ohio.

Were organized under the special act of 1849. The first superintendent was the Rev. J. W. McKinney, who was elected in 1849. In 1850 the Board secured the services of Prof. A. C. Deuel, who has had charge of the public instruction since, who has no parallel in the United States. For twenty seven years he has had the direction of the schools, and they now stand second to none, in the essential elements of success, in the State. The following is the list of teachers employed for 1876-7:

High School—Miss A. L. J. Arnold, Principal; Miss S. A. Sherman, Assistant.

Preparatory Department—Miss E. C. Baldwin, and Miss M. C. Armstrong, Principals; Mr. J. C. Barnett, Assistant. Number of pupils 167.

Grammar School—Miss S. Warnock. Number of pupils 46.

THE COMMON OR DISTRICT SCHOOLS.

North District—Prof. R. S. Pearce, Principal; Miss L. V. Miller, Miss L. J. Armstrong. Number of pupils 266.

Central District—Prof. S. B. Price, Principal; Miss H. S. Inskeep, Miss M. S. Deuel, Miss E. Boal, Miss S. J. Smith. Number of pupils 356.

South District—Prof. E. B. Kiser, Principal; Miss M. E. Mayse, Miss S. A. Stewart. Number of pupils 168.

The value of the School property is \$103,000.00.

The Temperance Crusade of Urbana, Ohio.

The following organization was effected March 9th, 1874: President, Mrs. S. W. Hitt; Vice President, Mrs. M. G. Williams; Secretary, Mrs. T. D. Crow; Treasurer, Mrs. James Anderson. Executive Committee of the Temperance League consisting of three ladies from each church, as follows: First M. E. Church—Mrs. W. H. Sutherland, Mrs. Angie West and Mrs. Joshua Saxton. Second M. E. Church—Mrs. J. C. Brand, Mrs. James Dye and Mrs. I. B. Happersett. First Baptist Church—Mrs. E. C. Bryant, Mrs. Dr. Houston and Mrs. Rev. Harriman. First Presbyterian Church—Mrs. Dr. McGaw, Mrs. Dora Smith and Mrs. M. E. Magrew. United Presbyterian Church—Mrs. Rev. Thompson, Mrs. Caskey and Mrs. Campbell. Lutheran Church—Mrs. E. B. Gaumer, Mrs. E. Landis and Mrs. Fisher. Protestant Episcopal—Mrs. A. Wilson, Mrs. P. R. Bennett and Mrs. Ed. Jennings. New Church—Mrs. M. G. Williams, Mrs. Dr. Ring and Mrs. C. G. Smith. Roman Catholic Church—Mrs. Ketchum, Mrs. Ward and Mrs. Leahey.

Two hundred and twenty-five ladies obligated themselves to cheerfully perform whatever work pertaining to the cause presented, and were called "Recruits for the Crusade." These recruits were formed into bands of fifteen each. A permanent Picket Corps was also established each day: sentinel duty to begin at 6 o'clock A. M. and closing at 9 o'clock P. M.

An Advisory Committee was appointed composed of the Pastorate of the city: Rev. Dr. Sutherland, First M. E. Church; Rev. Geo. H. Dart, Second M. E. Church; Rev. J. B. Britton, Protestant Episcopal Church; Rev. F. Sewall, New Church; Rev. J. A. P. McGaw, First Presbyterian Church; Rev. G. G. Harriman, Baptist Church; Rev. H. H. Thompson, United Presbyterian Church; Rev. E. Souders, Evangelical Lutheran Church; Laymen—M. G. Williams, S. W. Hitt.

The first street work was commenced March 12th, 1874, with singing, praying and reading a portion of scripture in the saloons, or, when closed against them, in front of the saloon. It was a very solemn and impressive scene as they marched from saloon to saloon, singing as they went, band succeeding band. This work was continued for many weeks, as long as they thought it practicable. Since then prayer meetings have been held regularly, and occasionally mass meetings. A goodly number have faithfully performed all they pledged themselves to perform, and have not faltered in any work that would promote the cause. They say, "We have committed our ways into His hands, believing He will direct our wandering feet, and prepare the way through waves and clouds and storms and our night will end in perfect day."

The present officers are: President, Mrs. S. W. Hitt; Vice President, Mrs. M. E. Magrew; Secretary, Mrs. J. L. Bassett; Treasurer, Mrs. M. G. Williams. The Women's Temperance League is now known as the Woman's Temperance Union.

The Society has appointed delegates to the following Conventions: London District Convention, Oct. 1874,—Mrs. Kimber, Mrs. Hettie Shyrigh. Bellefontaine District Convention, Oct. 1875,—Rev. J. A. P. McGaw, Mrs. S. W. Hitt, Mrs. J. C. Brand, Sr. Piqua District Convention, March 1876,—Mrs. Kimber, Mrs. B. Smith, Mrs. J. A. P. McGaw, Mrs. C. F. Colwell, Mrs. Ed. Jennings. March 13th, 1875, Anniversary and County Convention of Champaign County, held in First M. E. Church,—Mrs. Dora Smith, Mrs. Angie West, Mrs. Dr. Carter.

The ladies organized a Juvenile Band which met the County Convention in 1876, each member wearing a badge. The society is doing a good work for the city.

The Odd Fellows of Urbana, Ohio.

Champaign Encampment No. 29, I. O. O. F. Charter granted Sept. 2nd, 1848. Instituted Oct. 22, 1848, by John D. Harrison. The Charter members were: John A. Mosgrove, P. G., J. H. Patrick, Wm. Slater, P. G. M., F. D. Bonham, Samuel H. Robinson, Hiram S. Camp. The following are the present officers: O. H. Barber, C. P.; H. D. Crow, H. P.; Senior Warden, W. K. Patrick; Junior Warden, J. W. McRoberts; Scribe, Robert Ellis; Treasurer, J. H. Patrick; O. S. S., John Emerson; I. S. S., D. A. Fulwider; Guide, Henry McDargh; 1st Watch, William A. McComsey; 2nd Watch, J. W. Howard; 3rd Watch, William W. Helmick; 4th Watch, Daniel T. Kidder. Membership at present 113. Meets 2d and 4th Monday's in each month.

Urbana Lodge No. 46, I. O. O. F. Charter granted Aug. 2d, 1845, Charter members being: Erastus Sheldon, John Crim, John A. Mosgrove, Francis M. Wright, Samuel H. Robinson. Present officers are: N. G., Jacob Snauffer; V. G., John W. Ogden; Recording Secretary, H. D. Crow; Permanent Secretary, Robt. Ellis; Treasurer, John A. Mosgrove; Right Supporter to N. G., E. A. Hill; Left Supporter to N. G., Simeon Taylor; Warden, William McComsey; Conductor, Charles Kulencamp; R. S. S., H. J. Fraker; L. S. S., Geo. Arrowsmith; O. S. G., John Emerson; I. S. Guardian, J. W. McRoberts; R. S. to V. G., W. K. Patrick; L. S. to V. G., J. H. Diamond. Trustees—J. H. Patrick, S. L. P. Stone and H. B. Stayman. Membership, 238. Meetings, Friday evening each week. Value of property about \$20,000.

Masonic Order of Urbana, Ohio.

Harmony Lodge, No. 8, F. & A. M. of Urbana, was organized 1815, at least the Charter bears that date. The Lodge was present and assisted in forming the first Grand Lodge of the State. It is therefore older than the Grand Lodge. The following are the present officers: Joseph C. Brand, Jr., W. M.; A. F. Vance, Jr., S. W.; Samuel Chance, J. W.; Samuel M. Rock, S. D.; James M. Colwell, J. D.; M. H. Crane, Treasurer; J. S. Parker, Secretary; R. M. Armstrong, Tyler. Present membership 125.

Urbana Chapter No. 34, was chartered Sept. 16th, 1847. The following are the officers Feb. 20th, 1877: W. A. Snook, M. E. H. P.; R. J. Winder, King; S. M. Rock, Scribe; J. C. Butcher, C. H.; Charles Stewart, P. S.; R. C. Horr, R. A. C.; John M. Watson, M. 3rd V.; David Ward, M. 2d V.; W. S. Stewart, M. 1st V.; J. S. Parker, Treasurer; John Mayse, Secretary; F. Harenberg, Guard. Number of members 82.

Raper Commandery was chartered Oct. 19, 1868. A. F. Vance, Jr., Eminent Commander; D. W. Todd, Generalissimo; R. J. Winder, Capt. General; A. F. Vance, Prelate; J. M. Gardner, Treasurer; O. Noble, Recorder; W. A. Snook, Senior Warden; George W. Hitt, Junior Warden; R. C. Horr, Sword Bearer; John M. Watson, Sword Bearer; M. H. Crane, Warden; F. Harenberg, Sentinel. Membership 90.

Improved Order of Red Men, Urbana, Ohio.

This is a benevolent and charitable institution, which was founded in the last century, and has advanced slowly but surely in the manner of reaching its desired ends, and in extent of numbers and jurisdiction, until it now comprises the main objects of Masonry and Odd-Fellowship and extends its jurisdiction into every state and territory of the United States. It is strictly American in its origin, yet embracing in its fellowship thousands of foreign born men.

The organization begins with the Great Council of the United States, whose jurisdiction extends over all the Great Councils of the several states. The State Great Councils' jurisdiction embraces all Tribes within the respective states.

The unit of organization is called a Tribe, one of which was instituted in Urbana, March 4, 1868, with the following charter members: Geo. W. Collins, Jos. S. Carter, J. C. Jones, S. M. Perry, L. Shyrigh, W. A. Brand, D. W. Happersett, C. W. Roof, C. H. Ward, S. L. P. Stone, J. D. Kirkpatrick, Geo. Satterthwait, R. J. Winder, Hiram Norris, Geo. Soller, Jas. K. Landis, F. M. Ambrose, Jno. Emerson, Jno. Gump.

The name Minneola Tribe No. 37 was given to the organization, and it has increased in members and prospered financially, occupying now the finest and most commodious Wigwam in Ohio, the walls of which are richly painted with scenes of America's history. The membership is now about 110.

The officers of the Tribe are: Sachem, Erskine Bemis; Senior Sagamore, Dr. S. M. Mosgrove; Junior Sagamore, S. B. Lafferty; Chief of Records, Herman D. Crow; Keeper of Wampum, S. L. P. Stone; Prophet, T. S. Binkard; 1st Sanap, J. H. Powell, 2d, Sanap, S. H. Marvin; 1st Warrior, Horace M. Crow; 2d Warrior, Frank Coleman; 3rd Warrior, W. G. Weaver; 4th Warrior, Geo. H. Humphreys; 1st Brave, H. J. Brusman; 2d Brave, Wm. Douglass; 3rd Brave, John Loudenback; 4th Brave, Elijah Powell; Guard of Wigwam, Ephraim Powell; Guard of Forest, Jno. H. Pratt; 1st Pow-Wow, T. D. Downing; 2d Pow-Wow, Jno. M. Pence. Trustees—Geo. H. Humphreys, S. B. Grove and Henry McDargh. Clerk to Board of Trustees, J. F. Brand.

Meetings are held on Tuesday evening of each week.

History of the Printing Press in Urbana.

The *Farmers Watchtower*, edited and published by Moses B. Corwin and a Mr. Blackburn, and afterward by Corwin & Poff, in a log cabin that stood on the site of the present residence of W. H. Colwell, Esq., commencing in the year 1812. This was the first newspaper ever published in Urbana.

The next was the *Spirit of Liberty*, edited and published by Allen M. Poff.

The next in order of time, was the *Mad River Courant*, published and edited by Martin L. Lewis, and afterward by Baner & Lewis.

Daniel S. Bell started a paper and called it the *Farmers Friend*, but its name was changed to the *Ohioan and Mad River Journal*, in 1824.

The *Country Collustrator* was now introduced, edited and published by Robert Barr and Dr. Wilson Everett, and soon after by Dr. Wilson Everett and Evan Baner.

The *Mad River Courant* and the *Country Collustrator* were merged into one paper under the name of *Mad River Courant and Country Collustrator*, edited and published by Baner & Lewis.

Some years after this Hayes and Raymond published a paper headed the *Urbana Record*, afterward published by James H. Bacon.

About this time there was a small paper published in this place called the *Rattler* by Decatur Talbott and John A. Corwin. It was short lived.

The above series of journals were in existence during the calm in national politics, which brought in the administration of James Monroe. But after that the conflict which culminated in the election of John Quincy Adams in 1825, divided the county and new parties were organized, the National Republican afterward the Whig, and the Democrat party.

During this political excitement Joshua Saxton, a young man of eminent ability and sterling integrity, came to Urbana with a small family, bought an office and presses of Col. James and established a paper, calling it the *Western Citizen*, in March 1838. He afterward changed its name to that of *Citizen and Gazette*. This paper was one of the leading exponents of the Whig party, and their future were linked together. When that party went down or up, the *Citizen and Gazette* joined in the column of Republicans, and has been one of the most consistent exponents of the party of political righteousness in the State. It has a wide circulation and is looked upon by the members of the party as safe and reliable. J. Saxton has been connected with the paper ever since its organization. In 1865 he associated with himself his talented son-in-law, W. A. Brand, who by the way, is one of the best editors in the State, he having all that makes a good editor; culture, intelligence and a large share of common sense. They are assisted in the local department by J. F. Brand, a young man of rare attainments and eminent fitness for the reportorial chair.

The *Western Dominion*, the first Democratic paper published in Urbana, was edited and published by Judge John Taylor, about the year 1844, and was afterward edited by D. M. Fleming, and was consolidated with a Springfield Democratic paper, which was edited and published by Mosgrove & Dial, under the name of the *Expositor of the Fourth Congressional District*.

Then Charles B. Flood edited and published the *Ohio State Democrat*, and was succeeded for a short time by A. F. & A. B. Reed.

The next on the list, we have *Urbana Free Press*, edited by O. B. Happersett and William A. Sampson.

Then Col. John H. James bought the office and John W. Houx edited and published it under the name of *Urbana Union*.

This brings us to the formation of the Urbana Printing Company, consisting of the following gentlemen: J. H. James, Sr., J. H. James, Jr., G. H. Ward, James Taylor, J. W. Houx, S. L. P. Stone. This company continued the paper under the name of the *Urbana Union*. It was conducted by A. R. Candy and others, under the supervision of Col. James. In 1872 this paper was sold to E. T. Harkrader, and was edited and published by him under the head of the *Democratic Plaindealer*. The press changed owners in 1873 and was again christened the *Urbana Union*, under the firm of Flanagan & Runkle. There was soon another change and the firm was known as B. P. Runkle & Co., and the ownership was transferred and name changed to *Union and Patron*, and was run as an agricultural paper. The next in the line of successors was that of Daniel Flanagan, who purchased the whole interest in the paper, giving his personal notes on the whole, allowing no mortgages of any kind to be held on it. He also bought a little paper called the *Buckeye Democrat*, and joined them together in the holy bonds of wedlock, and the new paper was styled the *Urbana Union-Democrat*, with Daniel Flanagan as editor, proprietor, publisher and manager. He has a good list of subscribers. The motto of this paper as I find on its head is, "Equal and Exact Justice to All—Special Privileges to None."

In 1867 there was a paper published here, and edited by Donn Piatt, called the *Mack-a-Cheek Press*.

The *Daily News* was established in March 1875, by W. H. Gribble, editor and proprietor. It is doing a good work and has a good circulation.

Hercules Hook and Ladder Company of Urbana, Ohio,

Was organized in June 1873, and has proved itself to be an efficient company in case of fire, always answering promptly to the tap of the fire alarm. Its motto, "When duty calls we must obey," actuating every member to be at his place. The officers of the company are: Foreman, Henry Ousley; Ass't. Foreman, Chas. Mitchell; Secretary, William Tudor; Cor. Secretary, William Ford; Treasurer, Lucien Ford; 1st Sentinel, John Lambert; 2d Sentinel, Edward Butler. Ax Men—Edward Butler, John Moss, John Love, Robert Stillgass. Hooks—Charlie Mitchell, John Lambert, James Barber, Albert Andrews. Laddermen—William Dempsey, James Espy, John Cogliu, John Strawther, George Williams. Bucket—William M. Farrow, John Waugh and Tom Ford. Lanterns—Walter Slaughter, John Read, William Ford, Berry Morse, William Tudor, Thomas Dempsey. Number of members 40.

Omissions.

List of persons who own land other than in the vicinity of Urbana, but in the county, and members of the St. Paul congregation :

Mrs. Rebecca Curry, 19 acres;
Hezekiah Pulpres, 3 acres;
William Strawther, 22 acres;
Samuel Spain, 1 acre;
Giddy Gales, $\frac{1}{2}$ acre;

George Barrett, 4 acres;
Abram Curry, 5 acres;
John Cleveland, 1 acre;
Harry Taylor, $3\frac{1}{2}$ acres;
Andrew Waters, 10 acres;
Enoch Cleveland, 100 acres.

John Newman, 5 acres;
William Waugh, 5 acres;
John Robinson, 1 acre;
Miles Spain, 5 acres;
John Smith, 10 acres;
Total number of acres, 195.

WILLIAM LUCAS was born near Augusta, Kentucky, October 12th, 1842. He was a slave; his master was raised in the State of Ohio but went to Kentucky and engaged in the nefarious traffic of human flesh and bone. William was in bondage until 1863, when the Proclamation broke the fetters off the limbs of many a slave in other States. The slaves in Kentucky became restless, and among them was the subject of this sketch, who started and came to Hillsboro, Ohio. After staying there a short time he enlisted in the army. His regiment went to Columbus, Cincinnati, Cattsburg, Blue Ridge, Camp Nelson, Cumberland Gap, and Louisa, where they were mustered out. William then came back to Ohio where he has remained since. He has lived in this place since 1865. He joined the church under the administration of Rev. M. M. Smith, and is one of the Leaders, and a man of sound judgment and sterling integrity. He married Nancy R. Nooks in 1869.

ROBERT B. MANLY was born in Columbus, Ohio, in Aug. 23, 1853. His family moved to this place when he was quite young. He was sent to the common schools and enjoys the blessings that come from a knowledge of the letter as well as the spirit. He joined the church during the very successful administration of Rev. C. C. Felts. He is one of the Stewards of the church, and has a bright future before him.

